



It is presente boke is called the
Dyrt oure of golde to y^e synfull
soule the whiche hath ben tra-
slated at parice oute of late into
to frenche and after the trasla-
cion seen & corrected / at length
of many clarkis / Doctours / &
maisters in diuinite / and now of late translatede
oute of frenche into Englyshe by the right excellēt
pryncesse Margarete moder tooure soverain lorde
kinge Henry the. vii. & Countesse of Richemond &
Berly. The wylle man in his booke named / Ecclesi-
astes consideringe the miserie and fraylete of the
worlde saith that it is vanite of all vanites / And
all thing that ben in the worlde present ought to
be called vanites / & therefore saith the holy doctoure
Saint Gregory that there is noon more / acceptable
sacrifice to gode: then is gode / zeale / That it is to say
an hernelst desire to the weale of soules for y^e whi-
che cause I have wyllede to make & accomplishe
this present booke / wherebye and assemblinge ma-
ny diuerse soules of holy doctours of the chur-
che to the intent that the people shoulde be troubled
by the fraude of euill / and shoulde come: May by
hol y monitions and exhortacions be adressed to the
light of iustice and truth and so led by the meane
of the holy goste that the soules that were perished
may be reduced & led agayne to the grene passer
And to the ende also that the soule be repressed &
renewinge his erour / knowynge his synne / and by
Dyrt oure of golde. A.ii.



In warde sozo we of contricion conuertinge hym to
god/and therwith to do suche penaunce as he syna-
bly may with all the sainte possede þe lyfe eternall
as saithe Crisostome sith it is so that from day to
day/ vanyte of all vanytes abuseth vs and theym
that in the delit of this myscheuous worlde is co-
uersant they ought in their patis/ wallis and ha-
bitacions/and their clothinge and all places whe-
re moost ordinately they vse to be: that they sholde
wryte and make to paynte but principally in their
conscience this faice auctoritie vanitas vanitatu
et omnia vanitas. To thende that often of the daye/
and of the night. they may haue it afore their Eene
and fele it in their hert. And for somoche that payn-
ters/ & Images of fowle pleasures/ deceueth
theym that so deliteth: It is right couenable and
helthfull in euery company/ as well in etyng &
drynkynge as other occupacions. Often to synge &
reste theis present wordes/ vanite of all vanities
and all thinge of this worlde is vanite. Certainly
soo saithe crisostome all thinge palleth/ but onely
the seruice and loue of god/ And for to know the or-
der and maner howe to procede in this lytel boke.
It is to knowe it shalbe deuised in. vii. chapitours
after the vii. dayes of the weke. To thentent that
the synfull soule solyed and sorrowfulde by synne
maye in euery chapitoure haue a newe mirtoure/
wherin he maye be holde and consyder the face of
his soule.



¶ The table of this present booke.

¶ The table.

¶ Firſte of the filthenes and miſerie of man

¶ The Secounde of the Synnes in generalle and of their effectis

¶ The Thyrde howe they ought haſtely with all deligence to do penauce.

¶ The fourth howe they ought to fle the worlde

¶ The fyfthe of the false Riches and bayne honours of the worlde.

¶ The Sixte howe they ought to drede deth

¶ The Seuenth of the Joyes of paradyle and of the paynes of hell.

¶ Explicit. Tabula.

¶ Of the bilenes and myſerie of man.



¶ Myrroure of golde.

¶ .iii.

Jeremie.



he prophete Jeremie
cōsiderynge the freyl
te & miserie of mākin
de by maner of lamen
taciō i writ yng saith

thus Alas I poore creature wher
fore was I borne out of y wombe/
of my moder / to se y labour & sorow
we of this worlde / & to cōsume my
dayes i cōfusiō. Alas yf this holy
man Jeremie y whiche almighty
god sanctified i the wōbe of his mo
der he hy selfe said & pfered sopi
teous word: what may I say that
am egēdred & cōceyued in y wōbe
of my moder by syne And to y pur
pose saith saint Barnard / Study
to knowe thy selfe for That is the thyng mooste
auayllable & more prayllable / to thy weale to knowe
we thyselfe: then it shuld be to knowe the course of
sterres / the strengeth of herbes / or the cōplectiō of
all men. The naturis of beest / or the sciēce of all
erthly thinge / For in that knowlege thou know
este not what to thy soule is profitable. Nowe con
syder / & beholde thou mortall / and miserable man
what was of the byfore thy natiuitie / And whate
is it of the nowe lythe thou was borne / And what
shalbe of the. ¶ To the houre of thy dethe / And
whate shalbe of the after / this mortall lyfe. Cer
taynly thou haste been / ¶ Frome thy begynnynge

a thyngge vyle / stinkyng / detestable & abhomy-
n- ble / conceived in fylthe rottennes of fleshe / & sty-
n- kyng fylthy concupiscence; and in the embracemēt
of stinkyng lechery & that worse is cōceyued in the
vncleane spott of synne / & yf thou beholde & cōsider
well what mete thou art nourished wothyn thy mo-
ders wōbe: truly noon other but wō corrupt & infecte
blod / as well is knowen by many phylosophers &
other great clerk / & after thy natiuite thou that ha-
ste ben nourished of so foule & vile nature in thy mo-
ders wōbe / as bifoze is said: thou art also ordeined
to weping / cryng / & to many other miseries / i the
exile of this sorrowfull worlde. & that / that is more
greuous / thou arte also subiecte to thy deeth / & whi-
che every true cristē mā ought dailly to remēbre / &
thinke vpon / Behold then & cōsider in thy lyf / & a-
monge all thing that almighty god hath created &
fourmed man is made of the most foule & abhomy-
nable mater: that is to knowe of the slyme of the erth
the whiche erth is y lest worthy of all other Elemē-
tis / god hath made the planet / & sterres of y nature
of the fyre. The windes & birdes of the ayre / & fshes
of the water / the men & other beest / of y erth
Now cōsider the thing of olde ātiquite & thou
shalt finde thy self most foule / & when y shalt knowe
the other bodies whiche of y fyre hath ben ma-
de & brought forth. y shalt amōg all other creatures
repute thy selfe right vile & miserable / & y shalt not
will o: may say o: thike thy selfe seblable to celesti-
all thing / o: shalbe hold to preferre thy selfe byfoze

the thing is earthly but yf thou wilt company thy
selfe with any creatour a company the to brute be
est is and thou shalt fynde thy selfe to thyem moost
Semblable and lyke/ for so saith the wyse Sala
mon/ man and brute beest/ semblably be comen of
the erth/ and tother the they shall retourne/ knowe
then howe noble thou art in this worlde/ & take
hede that the beaute/ the prayse of people/ the
strengeth and the heate of yourthe/ & Riches & tho
noures of the worlde/ may not kepe the from kno
winge of the vilite of thy birth/ And yf more playn
ly thou desyre to knowe what is of the harken to
the stox of doctours hol y saint Augustine that spe
keth i this maner Alas myserable creature what
am I/ what is of me certainly I am aslacke full of
synne and Rotenes filled with stench/ and with
blinde horzour/ poze naked and subgtet to all mise
rab'e necessities/ & tribulations/ ignorant of my
Entre/ & outgoynge bknnowynge. myserable &
deedly/ of the whiche y day passeth sodenly & lygh
tely as the shadowe. And the lyfe waneth as the
mone/ & as the grene lefe on y tree that by alptell
heate of sonne is sone dreye: & with alptell wynde
is sone beten downe. I am myserable/ Erthe the
synne of Ire/ a vessel full of pryde/ engedged by vi
le nesse and fylthy lyuynge in miserie and mortall
in payne/ anguyshe/ and sorowe/ to y whiche pur
pose saythe saynt Barnarde that aman is noon o
ther thyng thenne a fowle synkyng frothe/ And
aslacke fulle of rottennes/ and mete to wormes.

¶ And for so moche as it is a thyng that she with
by experience beholde and consider / what goothe
frowe thy mouth / thy nose / and other condittis of
thy body / And thou shalt say there can not be founde
a more vile dunghyll / of the whiche thinge spe-
keth pope Innocent synable saynge thus. O vile
noughty condicion of man / beholde & consider the
herbes and trees / they bringe forth of the ym braū-
ches flores / and frutis / And thou bringest fourth
nyttis / & styntyng bermy. They bringe forth
frowe the ym wyne / oyle / and precious Baume / &
thou bringest forth the spetyll byrne / & dirty corrup-
cion / they floresthe and odoure with sweteness and
swaunte / And thou yeldest frowe the thabominaci-
on of styntke / for other thing can not be brought out
of the / for suche as the tree is / suche is the fruyte /
¶ And man is noon other thyng after / the four-
me / but a tree turned vp so downe / of the whiche
the hepit be the rootys / and the blocke is the heed
and necke / the stokke is the breste and tharme hoo-
les / & greate braunches be the armes / and the leg-
ges / and the lytell braunches be the fyngers / and
the Toes / And the man is as the lcef in the wynde
and as the stubble dyled with the sonne / of the
whiche saythe Iob / the man is borne of the wo-
man / luyng breue and short space of tyme / and re-
plenysshed with many miseries / the whiche com-
myth & groweth as the floure / that sodenly is bea-
ten downe and flieth and passeth as the shadowe
& neuer in oon selfe astate abydeh / wherefore it is

spoken in the thirde of genesie. That god sayde to
man remembre thou arte but duste / and too duste
thou shalt tourne / And forsomuche saith Iobbe loz
de remembre thou haste made me as myre and du
ste / and therto shall I tourne agayne alas pore cre
ature that arte but flyme and myre wherof cugh
test thou too be proude: thou that arte butte duile
wherfore sholdest thou lifte vp thy selfe: thou that
arte but ashes! wherfore sholdeste thou gloryfye
thy selfe. See and consider that thou arte concey
ued in synne. ¶ Thy natiuitie in paynye and tra
ueyll thy life in miserie and labour. And too the
dethe necessaryly obligide. ¶ Alas wherfore no
rysthes thou thy fleshe with dilycpouffe meetes /
and apparelles / thy selfe with riche & precious ha
bitis / whē within a fewe dayes the wormes shal
deuoure the in the erthe / And thou takest noo hede
to anowne thy pore soule with good condicions &
werkes the whiche if thou dyd not let it: sholde be
presented to god thy creature and his angellis in
the Joye of heuen / wherfore settis thou at nought
thy soule & lettis and suffers thy cursid fleshe ha
ue senyorie and gouernaunce / knowe it suerly that
it is a greate foule abusion to make a Chamberer
a maystres and a maystres a Chabeter / and ser
uaunt ¶ Soule thou haste an euill houshold of En
myes thy frende is to þ an aduersary and yeldeth
aretribucion to the euill for good / & vnder the like
nes of good is thy cruel enemy / ¶ Cursid fleshe as
often tymes as thou secheſte to nouriſhe and fede it

diliciously. thou addresles and lyfē by agayne y
thy mortall enemy / And as ofte as thou aparellis
and ordeyns to thy selfe diuerse and precious vest
mentis thou armett thine enemye agayne the / and
dispoyleth thy selfe from all the fayer and pious
ournamentis celestall. O poore fleshe consider and
be holde what thou shalte do / and whate shalle be
come of the after this mortall lyfe. Certainly thou
shalte be but carion bile / and stynkinge corrupcio
And miserable meate / and fedynge / to wormys.
Beholde y sepulcres & tombes of theym that be
isswed oute of this mortall lyfe / and thou shalt fyn
de non oother thinge but asses / vermen hozoure &
stynche / I wys they haue been as thou art / & thou
shalte be leche as they be. ¶ They were men as
thou arte / And haue eten and dronken / and passed
the dayes in Joyes and deliteis of this worlde &
in a momēt they be dissended in to hell / & their fles
she hath be eten with wormes. And the sorowe
full poure soule is deputed to be piteously treated
and tourmented in the fiere of hell vnto the greate
daye of Iugement / after the wiche daye bothe bo
dy and soule shall be buried in eternall dampnaci
on. ¶ Then see what hath prouffited to the cursed
synner y bayne glorie of this world / for they that
haue been folowars and foloweth in the pleasaun
te and delitis of synne be no we in like wise in the
tourmentys of hell / what hath profyted to theym
their shorte gladnes the myghtis of the world the
delittis of the fleshe and the great concupiscence of

lyfē by agayne y
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of hell
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of
Iugement
after the
wiche
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bothe
body
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soule
shall
be
buried
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eternall
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on
¶ Then
see
what
hath
prouffited
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synner
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glorie
of this
world
for they
that
haue
been
folowars
and
foloweth
in the
pleasaunte
and
delitis
of synne
be no
we
in like
wise
in the
tourmentys
of hell
what
hath
profyted
to theym
their
shorte
gladnes
the
myghtis
of the
world
the
delittis
of the
fleshe
and the
great
concupiscence
of

false riches. Tell me now where be their laghin
gis where be now their Joyes. their playes: their
vanities. and organs. ¶ What Intollerable so-
rowe is be comen of this greate Joyes with the
grace and bitter distress / for so lytell tyme of volup-
tuous delites as to be cast and ouerthrowne in e-
ternall payne euer duringe / Think then think &
often for think in thy herte / that so as to the ym is
haponed it maye happen to the for thou art man &
man is of the erthe / And for so moche as thou arte
erth to the erthe thou shalt tourne when the houre
of deth shall come / the whiche is vncertayne & vn-
known. when / howe / or in what place it shall co-
me for every place alweys deth watchith and ge-
uith attendaunce. ¶ And therfore if thou be wise.
thou shalt alwayes in every place geue sure atten-
daunce for hym / And of the ym that so moche loueth
their delitis and pleasures of y^e worlde speketh A-
soder in this maner Right dere frēdes We ought
well to remembre the lytell and breue tyme / that
the felicitye of this world durith / and how lytell the
Joye of this worlde is / and howe frayle / and say-
linge is the tempozall myght of this world Now
say p^{re}sently what thou mayste saye. where be the
kynge. the p^{ri}ncis. the Emperours with the Ri-
ches / and the powers of the worlde. They be as y^e
shadowe banished / they seeche & aske for the ym
And they be departed / but what shall I saye you
further the king & the p^{ri}nces be deed / of y^e whi-
che many of the ym thought to lye longe / and had

went they had been suche men as deth myght not
naye. O cursed mischeous poore soule / lesse & of all
for gotten / & cast out without any memoꝝy for thy
miserable & abused sp̄nes / is not so ordeyned that
deth shall come: certaynly ye shall dye & as well a
prince as other shall fall / Sainte Bernarde spek-
yng of the cōdicio of man after ȳ deth: saith ȳ the-
re is no thinge moze stynkinge or horrible thē Ca-
rione of a dede man / for he of whome in his lyfe ȳ
embraimentis and collingis were swete and ple-
saunte: In the deth it is horrible / and detestable to
be holde. And for so moche he sayde after man: the
wormes. after ȳ wormes: stynke / & horroure. what
proffettis then in this present worlde Riches deli-
tis and honour. The riches deliuerith not the sou-
le from deth. The delitis deliuerith hym not from
wormes / ne the honours frome stynke: and of the
seluesame saint Ioh̄n cr̄isostome / howe moche ha-
the it proffited to theym that in lechery and in vo-
luptuoues of the body hath continued to the laste
daye of this present lyfe.

Howe lechery causeth many euellis
to come to man.

Lechery is enemy to all vertues & to alle
goodnes / and for that saith the Boice i his
thirde boke of consolacion / that he is hap-
py ȳ lyueth withoute lechery / for leche-
ry is a swete syknes / and bringith a man to dethe
Myrroure of golde. B. i.

neuer he perceyue it / as wittnesith valerie in his
ix. boke the whiche valerie also in his. iiii. boke tel
leth howe Iosephus in his age demaundide of on
yf he were not lecherous / And he answered I
praye the speke to me of sonie other thinge / for as
I am aduised I hau: had a greate victorie that I
maye by age escheue lechery / for by lechery alle
euylis comythe and to that creature alle goode
thinges be troubled / Alas what was the cause of
the distruction of the people of Sichen: but for vio
lacion of dignite the daughter of Iacob / the whiche
wolde goo to see the dauncis / and there rauishede
as it apperith in the boke / of Ienette in the. xxiij.
Chapitour. We rebe also of many that is to say
moore then fifty thousande were slayne by cause of
the lecherie comytted with the woman of leuite /
as it apperith in the. xx. Chapitour of the booke of
Iugis / And aman was slayne for the lechery of
abolon his brother / for somoche that he had defou
led Thamar his suster / as it apperith in the secon
de boke of kingis in the. x. chaptour / Abnar by his
lechery knewe the concupiscens of his fader his bo
leth / but within short while after they were both
slayne / as it apperith in the seconde boke of kyngis
in the. iiii. Chaptour / what was the cause of the di
luuie but lechery / Beholde the sepulchres of them
fynde any token of ventalse or certayne signis of le
chery or of riches / See and beholde yf thou fynde
any token of precious clothings or riche anourmen
tis. where be now the abundance of folke the world

distroy þ landes of their ennyses / for their dama-
ge and default is: but god hath destroyed and wa-
sted his only propre lande / for the displeasure of
synne, that was entred in to it in so greate abun-
dauce / that all his lande perished / And furthermo-
re god hath not synne in his displeasour only but
also he hath displeasure with all that touches or is
participant with synne. And so ought we to knowe
that god is not as þ men / for they caste not theyr
cuppes pott / & percs of syluer / & golde i to the see /
for the corrupt wyne that is within them / but they
cast out þ stinkyng wyne & kepith their vessels in
suertie / but god dothe not i this maner with synne
for he casteth not only synne a waie: but with that
he casteth & puttith to porsion the vesselles of synne
That is to knowe the reasonable creatours / who-
me he hath made to the semblaunce of his Image
And with his precious blood bought agayn from
dampnacion. The whiche poxe soules for synne he
shall caste i to the great & depe see of hell / & they so
dye. And therfore it is sayde in the boke of sapiēce
in the .ix. chapitour. The synner & his synne is most
in the Dignacion of god / for god hath not so gode
a frende in heuē: ne in erth: but that he hateth to the
deth / if he fynde in hym one only mortall synne / for
a saine peter had dyed in synne when he the thirde
tyme denyed our lord not withstanding that he lo-
ued Jhu crist more brēnyngely then any of þ other
apostels. He had ben cōdēpned by the diuine Justi-
ce of almighty god / Secondly it is well thewed vs

Myrroure of golde.

B.iii.

Howe almighty god hatyth synne when he for
Synnes of the worlde wolde make his only and
pure Innocēt sone piteously to dye & whiche thin-
ge witneith I Iay in his boke & fyfth & fourthe
Chapitour sayng I haue deliuered and geuen my
only ionne to deth for synne of people for the sonne
of god so as it is wrytten i the same boke of I Iay
hath willed to deliuer his soule to deth to dystroye
synne. Nowe consyder who is he then that for the
hate of his enemye wolde make his only and pro-
pre son to dye. ¶ Thirde ly this same self thing is
the woe in that almighty god i the first begynnin-
ge cast synne out of heuen And god seynge yet that
synne continued i the erth: he of his mercyfull good-
nes and tre wyl. Descended frome heuen in to the
worlde and put out synne. And at the daye of Ju-
gement he shall cast and close synne in to the pytte
of hell. wherfore Michae saithe in the last Chapi-
tour he shall caste in to the depth of the see our syn-
ne for god in the greate daye of Jugement shalle
caue in the depe see of helle the synners with there
synnes. ¶ Fourthly it is to the woe & god souerain-
ly hath synne in open detestacion by this similitu-
de for the good moder hathe in wardly the thinge
in hate by the whiche she sholde put her son i bren-
nyng fyre & neuer take hym out So i lyke wyse-
is it of almighty god. for not withstandinge he
hathe loued his children with sobrenynge loue.
That for theym he had wyl to dye when the day
of Jugement shall come he shall cōdemne theim

in to everlastinge fyre yf he fynde i the ym one on-
ly mortall synne / And thou pore synfull soule then
for so moche that thou seest & vnderstandeth howe
moche almighty god hateth / and hath abhomy-
nacion of synne: if thou wyl please hym: thou ough-
test before all thy workis flee and withstande all
synne / And gyue hym in the no place / ne habitacy-
on. For thou well knowest that the wise sholde be
right vntrewe that wolde ley i her bed amā that
shulde pursue y deth of her housbunde / wherby
many euyllis might come to hym. Nowe is it soo
then that synne is y thinge that oure lord Ihu ca-
ste the true spowse of soules whiche he hath so mo-
che willed to loue that by their contynuaunce of syn
many euillis hath hapened them / and synably y
dethe / And therfore right dere frend thinke of thy
saluacion & flee synne and hearken the monicion of
Dauid the prophete the whiche saith i his maner
O my almighty god I pray the geue me as yrme /
pure and clene harte / And that it listeth to reneue
my in warde pties / with thy holy and sacrid spiri-
te. ¶ Secoundely thou ought souerainly & wyth
all diligence fle synne / princypaly deedly synne for
that is y thinge that most pleaseeth & reioylith our
goostely enemye the deuyll as thou maist know by
thre signes / ¶ The first is that the fende aske the
noon other disporte or wynnynge but only the sou-
les. wherfore it is writen i the .xl. chapitour of ge-
nesse that the deuyll spake to god. sayng to him in
this maner / gyue me y soules of thy creatures. &

all þ remnaunt kepe to thy selfe. And saint Grego-
ry saith/ that þ deuyl esteemyth or Jug^s no thinge
do on that pleasthe hym: yf it hurte not the soule.
With the darte of deadly synne/ for he doth as the
birde for his praye. He sercheth nor askith noone o-
ther thing for his refection but the harte/ In lyke
wise the deuyl asketh of man no thinge but þ sou-
le/ The secounde thyng is that þ deuyl aboue all
desireth and loues synne/ for his cōpynuall tēpta-
cion/ for i cōmytting of synne/ he was neuer we-
ry ne ouer traueled. for he hath ben purchasyng
synne by the space of. vi. M. yere & more/ and neuer
was wery nor fatigate/ but al waye sercheth & en-
quyret the newe maner to make the creatur to cō-
mytte synne. for as it is writtē in þ first chapitour
of Iob that when almighty god asked of the de-
uyl from whens he come he answered that he hade
circuyed all ther th/ The whiche is a signe he occu-
pyed al way to moue synne/ & neuer can take rest/ &
for this cause is þ auctorite folowynge taken i the
boke of Iob i the. iiii. chapitour sayng in this ma-
ner/ they þ deuoure me slepith not. The thirde sig-
ne wherby it may be knowen that the fēde is soue-
rainly pleased w synne for so moche he was neuer
satisfied w synne/ not withstanding þ he hath by syn-
ne deuored infinite thousand^s of men/ & yet is he al-
wayes hungry as þ ragious lion euer sechig how
he may deuoure moo And as saint Peter saith he
is not only hungry of mete but w þ he thirsteth
for drynke/ wherof saith Iob the flode is horrible

And the deuyl merueleth not therof / for he hathe
trust that the flode of Iordane shall entre i to his
throte that is to say in to hell / and the flode that the
deuell so swaloeth without meruelinge is þ. syn-
ners comynge day / and night in to þ. swallo wyng-
ge of hell / the whiche he desireth souerainly to de-
uout / And more clerly to proue that the deuyl ta-
kith i synne his dilectacion we haue an example in
the lyf of faders / in the chapitour of deuylles. how
one of theym amonge other was praysed and ho-
nored of his prynce of deuyl / & was set i a chayre
bifore all other / i signe of victorie Bicause that he
had led / & brought to the synne of fornicacion a mō
ke / the whiche by the space of .lxiij. yere before he
myght not drawe to synne / Nowe therfore synful
soule wepe bitterly / as lōge as thou hast reioyced
against the thy ennies. That is to knowe the fen-
dis / whō thou haste reioyced / as many tymes as
thou hast mortally synned / And for the tyme to co-
me: order the by pure confession / & worthy satisfac-
cion: to make thy lorde god Ioye in the / with all
his aungellis. for as saith saint Luke i his xv. cha-
pitour / the aungell of heuē reioyces theym. whē
a synner is couerted and dothe penaunce / Thyde-
ly thou oughtest studiously to fle & withstand syn-
ne / for it annoyeth the / & is more cōtrary to the thē
any other thyng / in somoche that by synne we be
parted frome the loue of god / & be made his enny-
es. as saith þ. prophete I saie in his xix. chapitour
Dure iniquities hath put deuision bit wene god &

he/and our sinner hath withdrawn his face from
me vs/that is to say from our vision. For there is
noon in Paradise so iust nor so holy: if he comytted
synne: but a noon he shold fal in to hel and lese the
loue of god to the whiche purpose saith the saint Au-
gustine/ he that comytteth faulte or synne agaynst
his true and moste true frende: ought to be repu-
ted greatly reprouable. Nowe then it behoueth the
to knowe and vnderstande that by a more stronge
reason he y comytteth faulte or synne agaynst the
souerayn & debonayre al myghty god: ought well
to be reputed and of al holden abhominable. Four-
thely it is to knowe that by synne the synner is iu-
ged to the Jebet of hell & for so muche as the lawe
of god is not farre different from the lawe of man
Therefore i lyke maner al the brekers of the lawe
of mā: whiche dothe trespase agaynst the kingis
Royall magestie: be worthy to dethe and ought to
be punysshed corporally. Soe in semblable wyse
the poore an miserable synners: whiche haue offen-
ded not onely the temporall prince: but to the heuē
ly kinge: ought well to be condemned & to be han-
ged in hel perpetually as it is written in the booke
of Exodus the. xiiii. chapitour And in like wyse in
decree of darpous/ in the whiche he saith thus it ou-
ght to be the wed that who soeuer trangresseth &
breketh the lawe geuen & written as touchyng y
sinne of compylion: or ellis of dispile: as touching
the synne of compylion: they ought to take of the pro-
prie wode that is to say of the gardeyn of theire pro-

pre conscience/ for in the consciens growyth a tree
whereon þ synner is hanged/ and his god deddes
be forfeated and ascribed/ for by cause he hath of-
fended and dispised the lawe of his pryncce.

¶ Also in lyke wyse the punysshemente of synnes
in wylked creatures: retourneth to þ glozy of the
heuenly kinge as þ rewarde of glorie is Joyfull
to hym of. theym that be gode. Somayste thou se
that the lawe of mā doth bodely/ & the lawe of god
both spirytully/ & that same almost is redde in the
viii. chapitour of hester where it is said take a mā
and hange hym on the Jebet/ by aman is vnder-
stande a synner whiche þ heuenly kinge shall cō-
maunde to be hange on the Jebet of hell if he syn-
de him i/ mortall synne/ fytely synne dyspoyle the
man in this worlde frome al goodnesse and grace
And in the other worlde frome eternall Joy/ so as
it is wrytten in þ. xliiii. chapitour of puerbes syn-
ne/ maketh man pore and miserable/ for truely the
synner ought well to be called pore whan he hath
nothinge but hath lost him selfe be devly synne &
frome fredome is entred in to þ scrupitute of the
deuyll/ yet ought the synner to be called more pore
for he may nothinge wyne beyng in suche astate
nor may do any workes meritorious or agreable
to god & finable may be called right pore/ for noon
may yue to him anything þ good is for it shall pro-
fite him no thynge to the helthe of soule for he ha-
th the nolyfe but only in the body the soule is as ded.
where of Boice saith in his. iiii. boke of consolacion

an euyl man is noon other wise to be called but a
dede man. for man by synne is departed from the
lyght of god/ & derkely blyndide. for as it is writ-
ten in the sophologie in þ firste chapitour / They
shall walke as blynde/ that haue sinned agaynste
god. And as þ psalmyste saith/ they haue not knowen
ne sene the waye of their helth/ And therefore
they walke i derkenes/ to this purpose saith saint
Jerome/ The soule polluted by synne/ is depzyued
And beaten downe/ to the ende That he is not wor-
thy or hath power to beholde on highe / And it is
to be knownen that sinne is as the rottenesse in an
apple/ for as the putrifiacion taketh frome the ap-
ple the coloure and odoure. Sodothe synne take/
frome man the odoure of good renowne/ & of Joye/
the colloure and beaute/ with the sauour of grace
wherefore synne of good right/ well may be called
rottenesse/ of the which speketh I saye in his .xv.
chapitour/ saynge/ he that doth synne ledeþ a mo-
re foule lyfe/ then is the myere or any rottennes of
therth. And saint Augustyne saith & recitith/ that
it is a more swete odour to mā to smell a nold stin-
kinge rotten dede dog/ then is a sinfull soule to god
& of this mater spekith saint augustine i a sermon
the whiche he made/ and by hym was drawen. A
lyflier there þlent/ in to the way of saluaciō. Now
aduisse & consider poure & miserable synner. what
auaylethe to þ thy cofer full of wordly goodes/ yf
thy conscience be boyde frome all good werkes/ &
dedis thou couetys to haue wordely goodes and

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thou wilt not be good thy selfe. Warte thou not ashamed to haue thy house full of goodis: And thou replenishede with so many euylis. Nowe answere me to this question what is it that thou woldeste haue euylle. first thou woldeste not haue a newyle wyfe/ euil children noz euile seruauts/ noz yet euil go'wne/ noz euyl hosen and yet thou cursed & heretted in thy synne. woldest leade thy lye acursed lyfe. Nowe I pray the for thyne owne helthe: loue not/ more deedly thy hosen then thy self that is to say so as thou woldest not haue euile hose which is one of the simplest aparementis of thy body wyll not thou toled an euile lyfe. for the good lyfe. is one of þ fayrest apparell of the soule all the thingis that/ thou leest fayre and plesaunte: thou holdest the ym and reputis the ym as dere But and thou see well thy selfe thou shall repute the as vile and stinking and thinke thou verily yf the gooddes wherwith thy house is fylled had power to speke they wold crye against the saynge with an highe voyce thou woldeste haue and possede vs after thy appetite/ & wyll and we wolde haue a good tre we lorde. hearken howe they crye against the in addreslinge the yre desires to god. O true god creatour of the worlde why hast thou geue to this man so moche good/ and he is so euyle what maye it prouffite/ hym the greate goodes that he posselles/ whan he hath not in hym the trewe/ loue of god. that alle hath geuen hym/ Sittely it/ is to be noted/ that by synne man is become abrate best/ And therfore saythe Wolfe Wyroure of golde.

in his .iiij. booke of cōsolacion / A man good / Juste /
and trewe: yf his wisdom and Justice be lefte: he
is no more man. For as sone as he yeveth hym to
synne: he is converted to a brute best / And the phe-
losopher in his Ethiques saith / That he is not on-
ly a best but worse & more detestable then a best.
To the whiche accordith David the prophete say-
inge in this maner / man duringe y tyme that he
was in honour: and to god agreeable: had no wyll
to vnderstande his helthe but fell frome god / wher-
fore he is compared to brute beestes. & fowle / and
is made to the ym semblable. for the .vii. and laste
poynte it is to be noted / that of synne is borne deuil-
les servitude. wherof writeth saint Iohn i his fir-
ste Canonique in his thirde Chaptour: he that ma-
keth or cōmytteth synne: is servaunt to the deuyll.
wherfore all theis thingis considered: thou poore so-
roufull and miserable synner haue mercy and py-
tie of thy soule. And haue noo wyll to put thy sou-
le. in to synne: butte remembre howe by thy cur-
sed synnes thou haste offended / and wrothed thy
lorde god. ¶ And that thou haste reioyce / thy
greate enmye the deuyll. ¶ And doon / damage to
thyne neybour. ¶ Nowe thenne I praye the
poore synfull man knowe the noblenes of thy soule
and howe greate and greuous hathe be the woun-
des of her comytted by synne. For the whiche of ne-
cessite the sonne of god hathe suffered so greuous
passion. For certaynly yf the woundes of thy soule
had ben mortall: the sonne of god hade neuer suffe-

redde beth for their remedy wyll nott then to deloude
and dyspraye. when thou seest & knowest that his
right highe mageste hath had so moche pytie and
compassion of his soule. And saith it is soo that he
hath shed tearys and wepyng for the washe thou
then thynke bed nighly wtearys of penaunce / & co-
tricion. He hath shed his blode for the / shede thou
thy tearys for hym by contynuall penaunce. Behold
not that / that the fleshe wold / but consider þe whi-
che þe soule lecheth & demaundith: for as saith sain-
te Gregoꝝy / for as moche as the fleshe in this worl-
de lyueth swetely in the delyt & pleasautes thereof
whithin a shorte space of tyme after the lyfe coꝝpo-
rall the soule eternally shalbe tourmēted. & as mo-
che more as þe flehe in this world shalbe chastised
so moche more shal the soule haue Joy and gloꝝy
in the other worlde. ¶ Wherfore saith the saint Au-
gustine lette vs leue and put behynde vs for þe ho-
noure of Ihesu criste: the thing is that be to be lefte
& that letteth the helth of our soules / to thēde that
for thing transitoꝝy: we lese not eternall / and con-
sider that if it were said to þe take and vie at wyll
the good & delit of this worlde / as moche as shalle
please þe / on that cōdicion: that after thy Jene shal
be taken frome the / & thou shalt all þe remenaūt of
thy lyfe contynue in langwithe / hungre / payne / and
myserie. certainly I am sure thou woldeste neuer
thenne desyre suche temporall gooddys: Nowe con-
sider and rise diligently thenne / for all the course
of the lyfe of mane is not to compte one monethe or
Myrroure of golde. C.ii.

one daye/ or one houre/ of space or tyme: in regarde
or comparison of the perpetuall curfide paynes of
hell/ that hath no ende. And to the whiche noon
other paine is semblable nor hable to be compared.

How we ought with all diligence
do penance.



Saint Mathwe
in his. xiiii. Cha-
pitour saith that oure
lorde wyllinge and ad-
moneshinge y creature
to doo penance: spe-
kith in this maner/ He
that takes not his cros-
se & folowe me: is not
worthy to haue me/ by
this crosse we be taugh-
te and geuen to vnder-
stand penance/ the whi-

che all synners ought to take and bere pleuraunt-
ly/ yf he desyre in the beatitude eternalle to reigne
With Ihesu criste for as saith the saint Jerome in a
pistole that he wrote to Susanne sayuge thus/ pe-
naunce is to the synner necessarie/ and ought to be
so moche/ that it be sufficient for the cryme done a-
gainst god/ or for the more meryte that the penaun-
ce excude the synne/ And as saint Augustyne sayth
who that wyll be saued/ it behoueth hym and is to

hym necessarie: ofte to purge and washe his con-
sciens / with teares / frome all þe filthes / & uncleannes
where with he hath poluted & defilyde hym selfe
frome the tyme of his baptisme: But peradventure
thou that hast geuen and hadde all thy pleasure of
the worlde. wyl say in this maner. Thy sermons
and the wordes that thou sayste come in aduysing
me to do penance: me seemeth verie harde / For I
maye not dyspraise the worlde / nother correcte / ne
chastise my fleshe / Alas poore synner herkyn the
Doctrine not of me / but of holy saint Jerome / that
saith in this maner. It is impossible þa mā maye
be and Ioye the goodes of this present worlde he-
re: in fyllynge his Belly and accomplishynge his
wyl and thought: And after this worlde thinkith
to haue the delytis in the heuenly worlde / for he can
not haue his Ioye in this erthe here: and haue the
greate glozy in heuen. The whiche sentence con-
fermeth sancte Gregoꝝ sayng thus: many there
be that couite and desyre to flee frome the present
exile of this worlde / in to þe glozy and Ioye of pa-
radyse: but yet wolde they not leue their worldly de-
litis / the gate of our lord Ihu calleth them / But
the cursed concupiscence of this worlde reuoketh
and withdraueth theym / ¶ They wolde gladly
dye as right wyle people doth: but they wolde not
lye as they do. And therfore they shall everlasting-
ly perishe / and folowe theyr werkes in to holl / &
there to be in pcurable dampnacion. To this pur-
pose speketh saint Barnarde to the spaniers that re-

Myrroure of golde.

C.iii.

Inse penance / O miserable sinners know consider in
your hart / þe lyfe & strapte conuersacion of glorious
saine Iohn Baptiste / whiche strapte lyfe & conuer
sacion: is to all delicious synners not wyllinge to
do penance: the verie messenger of eternall deeth
Alas we poore miserable and bursenable best: and
wormes of the earth: wherfore be we proude / dyspy
teous and displeaunt to do penance / sith that we
see that he that amonge all men was borne the mo
ste greate: hath wyllid his holy body pure / clene / &
Innocent: to chastice by penance / And we desyre
to clothe and anourne our synfull bodies with pre
cious clothinge / And the good holy saint: had none
other clothinge to his body but the harde sharpe
lykynne of a Camyl we couete and desire to drinke
delicious wyne: & sainte Iohn the Baptiste that
glorious frende of god dranke in the deserte noon
other thinge but clene & pure water: beholde than
miserable synner: Doughtest thou then flee doyng
of penance & folowe worldely pleasures: I wys
say / for certaynly it is not the way to paradise / &
more to moue thyne herte to penance and to flee
the delitis of this worlde: remembre the of the euil
Riche man / that was lord and maister of so great
Riches / and was dayly clothed with precious ha
bitis / of purpyle / the whiche / not withstanding all
the delitys that he hadde in this worlde: after his
mortall lyf was passed: might not atteyne to haue
in the necessyte of his brennyng & heate one onely
drope of water / for to refreshe and coole his tynge

Therefore remember these thyngs here frende &
 do penance. whyle thou hast tyme & space / & trust
 not to moche of length of dayes / for though almi-
 ghty god haue promysed pdone and mercy to them
 that wyl do penance / he hath not promysed them
 certayne tyme to leue / nor yet a daye houre ne my-
 nute. And yf thou wylte knowe what is penance
 I say vnto the it is wepyng teares of contricion for
 thy synnes passed / with fyne purpose neuer to co-
 mpyte them more / for as saith saint Augustine p.
 penance is hayne: whiche synne folowynge defil-
 lith. And the wepyng no thynge profetith whenne
 they retourne agayne to synne. Nor to aske pdon of
 god: & wyl to falle agayne to synne. And for more
 declaracion thou ought to knowe & note that ther
 be thre maners of penance: that is contricion with
 harte / confession with mouth / and Satisfaction
 with workes / for that thre maners we offend god
 that is to knowe. The delectacion of thought by
 imprudence of wordes / and by workes of pride / and
 for that / that by the contrarie it muste be curide: we
 muste make satisfaction to god in thre other ma-
 ners / puttyng contricion againste the delectacon
 of synne / confession againste imprudence of wordes /
 Satisfaction against the workis of pride. And we
 see thou firste what is contricion / Contricion is a
 sorowe wilfully take for synnes comyted and do-
 ne / with full purpose to abstaine to make true con-
 fession & do we satisfacciō / & as saith saint Barnab
 the sorowe ought to be in iii. maners / that is to say

comen to the pbeare

collen / 1

Sharpe/more sharpe/ & sharpest/ Myght sharpe for
cause we haue offended oure Souerayn lord god
creator of all thinge. And more sharpe for we haue
inpryngued our celestially fader that so sweetly hath
nourished & fedde vs. And in that we so haue offen-
ded him: we may be reputed worse then dogges for
the dogges of their nature: loue the & folowes them
that nourisheth & fedith them. Thirdely contricion
ought to be mooste harde and sharpe: for so moche
that in comytting synne we offende god. And cruci-
fike & tourment our redeemer that hath bought vs
with his propre blode: and deliuered vs from the
bondes of synne / & hath deliuered vs from the cru-
elte of deuell and the paynes of hell wherefore we
ought to haue sorowe and displeaſure of thre thyng-
is. ¶ That is to witte of synne comytted by good
dedes leste and tyme losse as spekith saint Augu-
stine saynge contricion of harte is more wothe
then all the pylgrimage of the world / & in a clau-
se made vpon the psalme Ad dñm cum tribulacōe.
It is saide god can not despise ne withstande the
repentaunce of a contrite harte: that with verie con-
tricio beseechith his mercy. And in lyke wyse saith
saynt Iohn Crisostome // Contricion is that conlyp-
thinge that makith a soule to hate the fleshe habi-
tis / and maketh hym redy to loue sharpe clothinge
of heare / to loue fearis / to hate and flee pleasauntis
and laughingeis: for there is no thinge that so com-
ioyneth and vnieth the soule to god: as the tearis
of a penytente, ¶ And to the contracie saythe

saunt Augustyne we maye not yette the deuyll tho-
re sharpe sorowis: then to heale oure woundes of
synne by confession and penaunce. But alas howe
be it that by penaunce and contricion we may get
somoche waele: And yet fewe folkis be that wol-
de do penaunce. ¶ Wherfore thus oure lorde com-
plaineth him / spekinge by Jeremie / there is nomā
spekyth that good is: nor that wolde do penaunce
for synne cōmytred & done. The secounde that is
to saue confession is lafull and sufficient occasion
and declaraciō of synners trespase / byfore the pre-
est: For this worde confession is as moche to saue /
as an hole shewing of the winge of alle to geder.
For he truely cōfessith hym holily: that saith the all /
Confession also as saith Ilodore in the boke of his
ethimologies / is that thinge by whiche the secreat
sekenes of the soule vnder hope of pardone & mer-
cy is made open to the praylinge of god / of the ver-
tu of whiche saunt Ambrose vpon the psalme beati-
inmaculati saith: the vengaunce of god seassith: yf
mannys confession make hym selfe clene. And Cas-
sidoze vpon the psalme of. Confiteantur tibi popu-
li deus saith: that god is not as Iuge / But as an
aduocate for them that by true confession condem-
neth and yeldith the selfe giltye: And poze leo saith
that the synne abidith not to cōdempne man in iu-
gemet whiche by confession hath bene purged.
And saunt Augustyne in the boke of penaunce saith
confession is þe helthe of soule / the mynyl here and
consumer of synne / restorer of vertues / ¶ And the

with flander and overcomer of the deuyll / & what
more / cōfession shett / the gates of hel / And openith
þ gates of paradise / And for the is forsaide causis
right dere frende truste the counsaile of Ilaye. Tell
thyn iniquite so as thou maiste be Justified for þ
begynnyng of Justice is cōfession of synne: wher
fore it behouith to cōfesse the of all thy synnes holly
of the whiche thou canste knowe any remēbraunce
to one preeft whiche hath power to asloyle the / so
that thou telle not pte of thy synnes to one preeft: &
pte to an other. for if thou shuldest cōfesse the after
suche maner / nother the oon preeft ne the other my-
ghte asloyle the / for as saith saint Barard / he that
deuideth his confession to diuers cōfessours: hath
no pdone / for it is detestable faynyng of hym / that
deuideth & withholdeth his synne forme shewing
the verray pfoundenes of his synne eteerly. And
they þ makith suche cōfession / receiue the excomu-
nicaciō for absolucion / & malidiccion for blessing
Suche diuisiōs & cōfessions is made by ypocrisie
for they shewe their greute greuous synne to the
preeft whiche they knowe not. And to them that be
of their familer knowlege: they shewe their most
light synnes / whereof saith saint Augustine as it
is writtē in þ decree / he that deuideth his cōfessi-
on is not to be prayled in no condicion / for he ke-
pith counsaill frome the on / that he sheweth to the
other / the whiche thige ¶ He doothe by maner of
ypocrisie / to the intent to be prayled. Nowe lette vs
speke the me of satisfaccion the whiche Saint Au-

gustyne Dissynyth in this maner/ Satisfaccion is
to withstande and leue the causis of synne: and not
to fauoure his suggestions ne admonicions: saynt
Gregorye saith we make not satisfaccion by seaf-
synge of synne: yf we leue not the voluptuous by-
longeing therto. And she we wepinge and lamen-
tacion vnfayned/ for oure synne to the whiche pur-
pose saith Crisostome suche as the offence afore ha-
the been comysed: suche wyse ought agayne to fo-
lowe the recōsilacion and satisfaccion. And as mo-
che to be inclined to wepyngys / and lamentacion
as thou haste been inclyned to synne. ¶ And to ta-
ke as greate deuocion to pe naunce: as thou haste
hadde greate intente to commytte synne.

¶ For thy greate and mighty synnes desyrethe the
great lamentacions wherof saith Eusebius bys-
shoppe / by lyghte Contricion maye not be payde
the debte the whiche is due to the dethe eternall:
For synne/ ne with lytell satisfaccion the fyre eter-
nall that is made redde for the euyl may be quen-
ched/ but many be soone wery in this mortall lyfe
to doo penaunce / and retourne frome the waye of
satisfaccion/ loyng bak warde as dyde the wyfe
of lothe: agaynste the whiche spekethe saynt Bar-
narde in a sermonde: and saith/ he that perfectly
felythe and perceyeth the peysaunt dedes of synne
and the lesyon and sekeneis of the soule: can not ly-
ghtely fele & perceyue the paynes of the body/ nor
repute the laboures any thinge: by the whiche he
may doo a waye synnes passed & withstand the pyn

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that be to come / And as saint Augustine saith bpō
the .xv. psalme many be that haue no shame to cō-
mytte synne but they haue greate shame to doo pe-
naunce. O vnbelefull creature and far oute of thy
reason / canste thou not haue shame and horrout of
the greate woūdes of synne: Seest thou not what
foule stinke & Rottenness is therein renne to the me-
dicynne and doo penaunce and say my lord / god my
creature / I knowe myne / Iniquite / and so clerly:
that my synne / is alwaye against / me to the oonly
I haue comytted synne / whiche is oonly withou-
ten synne / Forthermore it is to be knowen that sa-
tisfaction is in thre thinges that is to wryt in pray-
er / almes and in fastyng To thende that the noum-
bre of thre be opposite against / thre false and deue-
ly synnes / prayer against pryde / fastinge against
concupiscence of the fleshe and almes against Co-
uetous And for all thinge that is comytted again-
ste god is ordeyned prayer And for the synne again-
ste his neyghboure is ordeyned almes and for the
synne against hym selfe / is ordeyned fastinge and
for more declacion of satisfaccion he speketh som-
what of almes. Almes is as moche / to say after þ
maner of spekinge: as cōmaundemente / of mercy.
And in this maner ought this worde to be wrytten
Elemosina by E and sometime they wryte Elymo-
sina by I then is it as moche to say as the cōmaun-
demente of god / For he hym selfe / cōmaunded / it to
be done with his owne propre mouthe: wherof say
the / Jeremye geue almes and all thinges / shalbe

you pure & clene. ¶ Thirdly almes may be said af-
ter sume the water of god/for as water quencheþ
fye of almes dede quencheþ synne: wherfore it is
to knowe that thre thinges principally ought to mo-
ue vs to do and accomplishe almes and workes of
mercy. ¶ The firste is for mercy bieth againe the
gylte of synne for so moche as it is written in the p-
uerbe in the. xvi. Chapitour by mercy vanite & ini-
quitie is bought againe/ And danyell resistith this.
xiii. Chapitour spekyng of a woman that put i all
þ vesselles that she hadde a lytell quantite of oyle.
And a noon the oyle grewe i suche maner that she
paide and pacified her creditours. The vesselles of
the woman betokenethe the poore people whiche
we holde call in to our houses: for as saith Isaie
in his. lxi. Chapitour lede and call the poore to thy
house and kepe theym: And with that thou haste:
that is to saye distrybute parte of thy substaunce to
this poore vesselles moche lyke to that saith. ¶ Thobye
yf thou haue lytell to geue yet study to geue and de-
partith the poore wyllingly/ for then shall growe
the oyle of mercy/ when by gracious meritis. the
synful soule hath made satisfaccion to god for his
synnes. ¶ The secounde thinge that ought to me-
ue vs to geue almes is for it encreases and multi-
plies the tempoꝛall goodes/ as saith the saynt Grego-
ry in his dialoge/ wordly substaunce be multipli-
ed. for so moche as they be distrybute/ and geuen
to the poore/ we haue example in the thirde booke
of kynge in the. xvi. Chapitour of the widowe &
Myrroure of golde. D.i.

By the waye

fedde healy / to whome almighty god multiplied
booth brede and oyle / wherby it is vnderstande
de that more is to almous prouffitable / to the ym
that fedeth the poze: then to the poze that receiueth
it.

¶ Thirdly wherfore we ought to doo almes
and werkes of mercy is: for that that almous ke-
peth the almes yeuere of the houre of dethe / and le-
deth with clernes and Joye his soule to the re-
me of heuen. And therfore saith saint Ambrose / p
mercy is the only helpe to the ym that ben passed.

¶ What felyshyppe is it of almes to hym that
dyeth / leue not then so trewe and soo goode a ser-
uaunte / nor put suche an aduocate behinde thy bac-
ke / ne doo not as they that in theyr lyfe withold
deth their goodes by suche brennyng Couetous:
that neuer with theyr propre handes / departed al-
mes to the poze / for suche be semblable to hy that
for to see clerly his wayes berith his lyght behyn-
de his backe / but doo as is taught to the by Eccle-
siasticus / saye not to thy frende of thy soule that is
to saye to Ihesu criste: or to the poze that shall aske
the almes. **¶** My frende goo and come agayne to
morrowe and thenne I shall yeuere the / All be it that
that thou mayste yeuere hym. Whanne he askyth it.

¶ For it is to be knowen that the riche of whome
the poze asketh almes: ought to consider thre thin-
ges firste who it is that asketh for god hym selfe
loueth somoche the poze that all that is yeuere to
theym in the handoure of hym: he repentis to hym
selfe: **¶** And for somoche as it is wyrtten in the

thirde Chapitour of saynt Mathew / alle that ye
shall doo to any / oon of the leest saruauntis: ye doo
it to me / god by the poze demaundeth almes of the
Riche / and the riche demaundeth of god the reall-
me of heuen / soo that the riche ought well to drede
to refuse o: deny / his / almous to the poore / leeste
that almyghty god wyll denye his prayer and al-
kyng of the Realme of heuen / for it is wrytten in
the prouerbes in the .xxi. Chapitoure / he that clo-
seth his eers: whenne he hereth the poore crye: the
tyme shall come that he shalle crye / and god shalle
not here hym. ¶ Secoundly / the riche shuld well
consyder what thinge it is that god asketh whan /
by his poore people he asketh the almous / Certaynly
he asketh noo thinge of oures But god asketh hys
only owen / wherfore he may welle be called vn-
kynde to god whanne he denyeth / to the poore hys
necessar ye almous: whanne / he hathe metys and
drynkes with othere gooddes aboundauntely: the
whiche thinges well consydered Dauid: where
he saithe in / Paralipomynone in his .xxix. Chap-
toure. ¶ O my god and my lorde alle thinge
be thyne: and we haue / noon othare thynges to ye-
ue the but only that / that we haue receyuede / and
take of thy hande. ¶ For / trewely oure lorde god /
asketh by the poore noo thinge: butte that is hys:
and apperteyneth to him: and not to haue / yeu /
butte only to leane it / ¶ And not oonely / to yelde
therfore the dowble or thirde parte: but as an blis-
set wyll encrease it a hundred tymes more.

Myrroure of golde.

D.ii.

Opooze synner doo thenne after the sayynge of
sainte Augustyne/yeue to god for blesse and thou
shalte take an. C. tymes more and possede the lyfe
eternall To moche thou arte unkynde if thou wil
not yeue to god. for god to blesse as thou wouldest
do to a Jewe or a Saracyn And therfore consider
all theis thyngis/and I derely praye the assemble
to gether the poze/and by theim make thy tresour
in heuen/i doynge the werk of mercy:and make
not thy tresoures here in the Erth/but the harte of
a couetous/ mane is as a pytte withoute a botto-
me. The more it receyueth the more it wolde haue
And yet it is neuer full And so saith Ecclesiasticus
in the. vii. Chapitour. The couetous man shall ne-
uer be fulfylled with money/for the herte alwaye
solor with the tresour/soz we maye be sayde to the
ym that in perlyous exile of this worlde makyth
their tresoure and bypon that saith crisostome:as-
semble thy substance in place and countrey: whe-
re shalbe thy dwellynge/for he þ makithe his tre-
soure but in the erth:shal noon haue in heue when
he no thinge hath put there / And beleue suerly þ
the thinge thou shall fynde there:is only þ good/
thou haste yeuen to the pooze. The goodes be not
a manys whiche he may not gypde ne here with
hym/ Now vnderstande þ sayre auctorite of saint
Ambrose/he saithe that noo thinge is of so great co-
mendacion towarde god as pity and charite/the
good doctoz sayde I haue beholde many bookes/ &
scriptures butte I can not remember that I haue

founde of any man: þ̄ wyllyngly hath exercised
the workes of mercy and pytie and biliously died
And pope leo saith he yeueth and sendeth to god
precious and entere frutis: that neuer letteth the
poore departe frome hym dyspurned or sorowfull.
For the vertue of mercy is so great that without
that: alle the other maye not prouffite. And howe
be it that a man be true chaste / sobyze / garnished /
and adꝛyched with many other vertues: yf he be
not mercifull & piteous neuer shall he fynde mer-
cy. And this that I haue sayde of vertues / almes
and workes of mercy / conceruyng the poore people
suffisyth / And now we shall retourne to the pur-
pose of the begynnynge of this Chapitour / where
it is sayde: he that takes not his crosse and comith
after me: is not worthy to be with me. this crosse
ought to be taken in the tyme of youth / and stren-
ghte to the whiche purpose it is sayde in the secon-
de chapitour of Ecclesiastice: remember the of thy
creator in the daies of thy youth / for thenne it pro-
fiteth a man moost: and mooste pleaseth god / In ly-
ke wyse he saith / son tary not to couerte the to god
and differre not frome day to daye / For his Ire
shall come on the sodenly. And in the tyme of ven-
geaunce he shall destroye the / But agaynst the hel
thefull counsaile of þ̄ wyse / the deuill yeueth and
promiseth to man euyl & damnable hope of longe
lyfe sayynge thou arte yonge and shall lyue & thou
mayste goo to confessyon and doo penance.

Othies poore synners howe they be deceyued
Myrroure of golde.

D.iii.

that soo lyghtly beleeueth i his deceptis: and in the
falle hope of longe lyfe/ purpofynge in their apge
to currecte theim selfe/ and amende/ and thenne cō
meth soden deth/ and fynably rauyssethe and ta
kethe them to dampnacion.

¶ And for so moche
as it is sayde in Ecclesiastico i the .xxix. chapitour
That by the promission and hope of longe lyfe ma
ny be putte to perdition. Nowe is it then to note
that suche deuylishe promise of longe lyfe and thin
kyng to dod penaunce in age: is full euylle/ for it
is agaynste right and reason/ And yet is it woꝛse/
For it is also agaynste the synner hym selfe/

¶ And more euyl it is against the souerayne boū
tie of god/ and that it is agaynste right and reason
it apperith by thre ensamples/ y firste example is:
that who that hadde .x. asses and shulde yeuue the
greatest burthen of charge to bere to the most feble:
he shulde do agaynste reason and good Justice.

¶ And so wyll he that oonly wyll yeuue to hym sel
fe in his aige the charge and burthen of y synnes
that he hath cōmytted in his youth/ and strengthe
for thenne he yeueth the burthen to the moost feble
asse: that is to say to the debilitie of age/ For in age
man hathe no strenght ne vertue to bere labour or
payne. And they that so differre their penaunce: de
serueth malediccion of god as it is wrytten in zaca
ria in the firste chapitour/ The man full of fraude
is cursed that in his be all lyfe hathe doon many
euylis/ and makyth sacrifice to god of the woꝛste
and the mooste poore amende mente.

And in lyke wyse is he cursed that the delittis
of this worlde passeth the tyme of his youthe and
strenght/and differreth to make true sacrifice and
almighty god: till the tyme of feble and olde age
come vppon hym. **A**nd therfore sayth Ilodore/
he that lyueth the conuenable tyme of penaunce. It
shal be to hym but as a boyde thinge to come to the
gate of god to praye.

The secounde example is/that he that in his
strenght and power is not hable to lyfte a ferdell
in his youth: and whanne he cometh to feblenes
of age then/ wolde take vppon hym/ the charge:
myght wel be reputed a verpe foole.

So in lyke wyse is he that in his youthe why-
les strenght is in hym: woll not take vppon hym
the dedes of penaunce whiche thenne maye be to
him light. And hopeth better to do them in his age
whanne there shall be augmented in hym: greate
debilite and feblenes/ he well maye be resembled
to a sole. **W**herof as it is sayde in the lyfe of fa-
thers. that one went and kutte a sagotte of woode
and therne assayed to lyfte it/ and founde it to be-
uie.

And yet he wente to another woode
and putte in more/ and wolde haue lyfted it/ and
founde it so moche more heuy to bere. **I**n this
manere doth the synners whā they take the char-
ge of synnes and leueth to do penaunce frome daye
todaye puttynge & adiopynge synne vpon synne.
For as saith saynt Gregory/ the synnes that by pe-
naunce is not purged & taken away: of his nature

desyrith and drawyth to hym other synnes.

¶ The thyrde example is: he þ all his lyfe hath had grete study and cure / with worke men to prepayre and make an howse in the whiche he neuer hath purpose ne hope to inhabite ne dwelle /

¶ And the house whiche he desyreth to dwelle in wolde bitterly dystrope to his power: It were a iuste cause to repute hym a defamed foole. Nowe ought men then to knowe and vnderstande / that so is it of the synner þ vnto þ deth desireth to tourne hym to god and alwaye desireth and coueteth to lyue in the delytis and voluptuynes of this sorrowfull and myserable worlde: folowynge euyl companies by the whiche he hath greate occasions to commytte many deedly synnes / by the meane wherof: He all the tyme of his lyfe is makynge redy and prepayreth his house in helle / where noo man shulde wyll to dwelle.

¶ And therfore ought they to dred and doubte the sentēce of sancte Paule / who saith: he that gooth and dooth agaynste his cōsciens: he edifieth hym selfe an house and lodgynge in hell.

¶ And for to shewe and proue that / The promysse and hope of longe lyfe is yet moze euyl agaynste the synner. ¶ It appereth and is to vs clerly shewyd by two examples.

¶ Wherof þ firste is he that shulde desyre rather to be seke thenne hole and in seruitude rather then in lybertye: and to haue no thing leuer then to possesse his pte of all þ good of the world: he shuld be

agaynst hym selfe. In lyke cōditiō is the synner
when he tarieth to do penance for he loueth better
to be in synne whiche is the spirituelle seknes of
soule. And not only synnes but eternall deth. He
sireth rather his dedly synnes thē his eternall ly
fe / wherby it clerely apperith that of the obstinate
synner it ought well to be sayd y he is euill agayn-
ste hy selfe so that he loueth seknes better thenne
helthe and deth then lyfe / seruitude / then fredome
euill then god. As saith the sainte Johā in his cano-
nique / He that doth synne is in y seruitude of syn-
ne. And saint Augustine saith that a man good iu-
ste / and trewe. Not withstanding that he be in ser-
uitude is i his hounte kepe al way free and in his
fraunches / But the euill synfull man not withstā
dynge he reigne and be dzed and honoured in this
wo:ld he shall alwayne dwell i cursed seruitude /
and that wo:lse thyng is to saye : as longe as he
shall endure in the boundage of vices and synnes
He shalbe in the boundage of euill lordes and reu-
lers. The secounde example is that / he y shulde
owe a greate sōme of money / to a vsurer whiche
shulde growe and be aumēted from daye to daye
So that he shulde not be in power to paye it but
wolde euer tary as longe as he might. He shulde
gratly doo agaynst hym selfe / so to purpose as mo-
che more as y synnfull man shall dwell in synne: so
moche more shall he be bounde / to payne wherof
it is wrytten in the booke of apocalips in the .xvi.
chapitour as moche as the synner glorifieth hym in


his belittis soo moche more he pteueth hym selfe to
tourmente wepyng and payne.

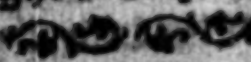
Chyrdely the promyse of longe lyfe is ryght e-
uylle and daingerous / in so moche as it is agaynst
the wyll of god / as it apperthe by .iii. examples /
the fyrste is yf it were that a yonge man were im-
pungnyng and contrarpe to his mayster: of the
whiche he sholde haue alle his weall by the space
of his lyfe.

And that he thenne lefte his pro-
pre lord and mayster / for to serue the Empe of
the same durynge the tyme of his strengthe and
youth.

And whanne he shulde comme at impotencie
and be atteynted with aige and feblenes: thanne
wolde retourne to his fyrste maister in offeryng
hym his seruyse for the remmenaunte of his lyfe:
suche a seruante myght well be reputed of euyl
and vntrewe condicion / and noo thyng to be thou-
ghte agreable to þe seruyce of suche a man In this
maner is it of the sinner / he offendeth god and ser-
uyth his enemy þe deuyl / endurynge his strength
and youth and purposith / to serue god in his feble
aige. **T**he secunde example is / yf there were
any that hadde receyued of his lord greate gyftis
and goodes wherby he myghte haue greate wy-
nyng and aduantage: and yf he wolde dispen-
de and waste them for nought: he myghte well
be called a foole / and vnkynde to his mayster / the
whiche thyng dooth the synner indirectly do-
ynge agaynst the goodnes of god.

And in conuertyng tyme dispendeth folow-
ly and wasteth vnkynedly the goodes that hys
creatoure hath geuen hym / That is to knowe
the soule / the body / the wyte by the whiche hys
soule is enobled / þe strenght and vertue of his
body / hys worldly goodis temporell / the space of
his lyfe / and manye other fayre and grete petyes
and benefites that of god he hath receyued / saint
Gregory speakyng of the soule : whiche god hath
gyuen vs as a petyous tressoure / to vse reasona-
bly in doyng meritorious workes : by the whiche
we maye gette the Realme of paradys saythe
in this manere / Curses and sorowes be to me yf
I by my nelygence fayle to kepe the Treasoure
and Iowell that þe petyous lambe vndefyled Cri-
ste Ihesu hath willed full deely to bye agayne.
And for the tyme that god hath geuen vs in this
mortall lyfe as saythe the sayd saint Gregory : thou
hast not in this worlde daye / houre / ne mynett / ne
space of tyme wherof thou ne shalt yelde accom-
tis before god / Howe & in what operations / thou
hast in ployed thy tyme. ¶ The thirde example is
yf the seruauntes whiche haue the dispendyng of
their lord's good's yewe to strangers and his Enmy-
es the best brede and wyne / and yewe and myn-
stre to his lorde the vitayll ythathe corrupte rotten
and stynkyng / he shulde doo vniustly / and false-
ly agaynste the wyll of his mayster / and ryght soo
dooth the synner that alle the beste tyme of hys ye-
res that is to saye in hys youthe geuyth hym selfe

to the world and to the deuyl: whiche be the en-
myes of Ihesu criste and purposeth to yeeue to god
the worlde whiche is the olde ende of the yre lyfe.
Alas dyde not thus whiche sayde / mi god mi crea-
toure my strength my beaute and mi youthe: will
I oonly / to thy seruice kepe and to this purpose it
is sayde in ecclesiastic' geue not to god the rotten-
nes and dregges of thyne aige but presente vnto
hym the free wyne pure and cleane of thy flourishin-
ge youthe / Item saint Gregory speketh of the ym-
Also that deferre to doo penaunce / and saythe the
synner is to sette straunge frome þe fapthe and lo-
ue of god that for doyng of penaunce abideth the
tyme of his age / for he then hath not in his powre
any tyme or houre of his lyfe wherfore and throu-
ghe the counsaile of Isidore every power synner
ought diligently with alle his myght whenne he
maye retourne hym to god for who that dothe not
penaunce. when he maye: whel he wolde he he shall
not do it. Doo then penaunce and tary not to then-
de that thou be not enclosed withoute heuen with
the folishe virgins. 

How we ought to dispise and
hate the worlde. 





Saint John
in his first
canonyque
shewyth
us that we
ought not to loue the
worlde ne the thingis
that be in the worlde/
And saithe in this ma-
ner/loue ye not the worl-
de ne/thingys that be
therin / yf there be any
that loueth the worlde

the charite of god is not
with hym. Also the concupiscence of the world pas-
seth and vanysshith a waie. And saynt Augustyne
treatinge vpon the same wordes / demaundeth in
this maner / O thou poore cheatour whiche woldest
thou chese of thies to w: wolde thou loue the worl-
de and the temporall thingis / & passe the tyme with
them: or dispise the world and lyue eternally with
god / yf thou loue the worlde: it wyl deceyue the /
for the world calleth and draweth swetely to hym
who that loueth and foloweth hym / but in their ne-
de he fayleth theim / & maye not supporte ne socour
them and certainly the world is as one excommunicate /
for so as the excommunicate in the churche is not
prayed for so oure lord Ihu crist prayeth not for
the worlde / the whiche all tymes prayed for his p-
secutours / and theim that crucified hym / Alas to
Myrroure of golde. C.i.

moche is he a foile that serueth suche a maister and
hath suche a lord y^e in thende chaseth & besteth out
his seruaunte naked and poure & withoute hyre/
fo: so the worlde doth: we rede of the Saulden of
Babilion the whiche beyng seke in the cyte of da-
masens of a mortall disease cōfessyng hym selfe
of the shortnes of his lyf & of nighnes of his deeth
piteously and in great lamentacions called to oon
of his seruaunts/ and sayde to him in this manere/
Thou were wounte to bere in my batayllis/ the
danner and the sygne of myne Armes/ by tryum-
phant victoꝝy/ Nowe a noon take and bere the sig-
ne of my sorowfull deeth/ that is to knowe this po-
re cloth and myserable shete and cpe with an hy/
ghe voyce by alle the Cytie these wordes/ see the
kyng of alle the Orientall parties the whiche dy-
inge and synnysyng his dayes bereh with hym
noon of alle the riches of this worlde but oonly
this olde and poure cloth or shete/ And semblably
we rede of a yonge prince kyng of loꝝyn beyng
i infirmittie of sekeneſs/ cōsideryng his dayes we-
re shorte/ and his deeth nigh/ beholdyng his palac/
houses and greatedifynges: cryed in castyng ma-
ny sighes and piteous teares. O my god my crea-
tour Ihesus/ at this houre I see and maye knowe
that the worlde ought well to be dispised.
Alas I haue hadde in this worlde many sump-
tuous palacis/ houses / & lodges with greate Ry-
ches/ and now we knowe I not whether to goo: no-
ther eny creature that wyl take and receyue me

this nyght in to his house / Consider thies thinges
poore and myserable synner and leue thy god and
thy felicitye that is to knowe this deceyvable worl
de / byfore that by hym: and of hym: than be lefte in
soo greate and myserable pouerte: hearken what
Saynt James saythe / he that is frende of thys
worlde: is Enmye of god.

And saynt Gregory saythe / soo moche more as
the man is nyghe the loue of the worlde: soo mo
che farther is he fra the loue of god / for the why
che thyng manifestly oure Lorde Ihesu criste at
the houre of his passyon wente oute of the Cytie
of Iherusalem alle naked to be crucifyed and suf
fer de the / wyllynge to shewe that they oughte to
flee the worlde & his communitie yeuenge ensam
ple that he that wolde folowe the fruyte and me
ryte of his passyon: ought to flue out of the worl
de atte the leest by affectyon / in fleyng the world
ly conuersacion / and desprynge the spirituall.

And for so moche oure Lorde Ihesu criste spake
to Jeremie / sayenge / flee and goo oute of Babilon /
to thende that euery parson maye saue his soule.

By babilon as sayth Saynt Jerôme is vnder
stonde the house of confusyon / and that house re
presēteth y worlde whete / In all partyes reyneth
confusyon as welle in the clarge as in the commu
ne people.

And in Kelygpons as in seculars / and in olde:
as in yonge / & generally as well in men as in wo
me / in suche maner as saint Iohn sayth veritably

Myrroure of golde.

C. ii.

and with good right/ All the worlde is euyl: and
to all euyl it is obedient wherfore saynt Barnard
counsayllunge/ to flee the worlde and vse a relige-
ous lyfe: saith on this wyse/ flee oute from the mid-
des of / Babilon that is to saye fro the worlde and
saue your soules: fle to the Cite of refuge that to
the religious lyfe: and ther ye may for the euylles
passed do penance/ and gette the Joye/ Eternall:
wherfore abasshe you not ne drede the hardenes/
or payne of doinge penance for the passionies and
affections of thys presente worlde: be not worthy/
nor sufficient: for to pardonne the euylles and syn-
nes passed byfore ¶ And therfore thinke of the re-
warde that is promysed by / doinge penance in the
house of god whiche is the heuely realme eternall
And for more example declaracion of this mater: it
is to be noted that/ we ought to flee this synfull/ &
miserable worlde for. iiii. causes/ first thou ough-
test to consider/ that the wyse wyllingly wolde de-
parte to the conseruynge and keepynge of their hel-
the: placis corrupte with pestilence and principally
yf they fele and perceyue sekenes of disposicion/
daungerous In this maner is the worlde for it is
infecte with corrupte pestilence by thabboundan-
ce of synne And in so moche as synne is right con-
tagious sekenes Soo it is to be fled and left. And
also the company of wretched synnes for it is vn-
sure and vnholysome to them that be hole in all the
yr members to folowe & vse the company of the ym-
that be lepris and vndene In lyke wyse it can not

be thyng sure to ment that boye be pure and cleane
to folowe this sinfull worlde fulfilled with all vi-
ces. To the whiche purpose it is sayd in ecclesiasti-
cis in the. xlii. Chappout. He that toucheth pytche
in beerynge therof: shall take some towche of towe-
nes. And he that is companied with proude: shall
fynde some apparell or clothyng of pryde. And
to save the trouthe: it is a thyng Impossyble that
he abyde longe in good werkes that often frequen-
tech with euyl persones. And for so moche saythe
the psalmyste: with the hooly: thou shalt fynde the
holy: and with the euyl: thou shalt fynde the euyl
and so as euyl conuersacyon is noysaunt & hurte-
full: ryght so is the good company good & profyta-
ble: for he that fyndethe good company: fyndethe
helthfull lyfe and haboundaunt on ryches.

And for a trewe declaracyon: beleue verailly &
full seldom it is seen: but a man becommeth good
or euyl: after the company: where he is enterrey-
ned. And as sayth Saynt Jerome the hart is of
chyl dren is as it were a cleane pure table: In the
whiche nothyng is paynted.

Wherfore it is a true lykenes: that the workes
and cōdyngs that they lerne in youth: be it good
or euyl: they wyll folowe in theyr age.

Thenne lette vs wythdrawe frome this worlde
as ffrome an euyl neyghbour: for in this worlde
is there not a woyle neyghbour: nor that someche
maye annoye vs: as the affynyte and affectyō of
synnes: wherewith this worlde is replenished.

App:rou of golde.

C.iii.

helth/in the whiche Dyrfo makynge came to hys
a voyce: saynge / Agrym fle the worlde and þ men
therof: & thou shalt be saued / And anon after the
hooly man wente in to a deuoute Relygion / in þ
whiche place he prayed semblaby as he had don a
foze / lorde addresse & shew to me the waye of helth
And agayne a voyce answered hym / agayne fle o
uercome / kepe splace / & rest the / These be the rotes
to fle syne / by the fleynge is overcome the concupis
cence of the fleshe / by keepynge splace: is overcoming
pryde / by rest & sealyng the loue and desyres of þ
worlde: couetyse / & auarycye is overcome. Item
I lodor sheweth vs i this man to dyspraise þ worlde
yf thou wylte lyue i rest: take a waye & put fro the
all thynges þ maye noye: or take fro the: thy good
purpose / be come to the worlde as dede / & so þ worlde
to the nother care for the glory of the worlde mo
re then thou were dede / dyspraise i thy lyf: the thi
gis þ thou mayst not haue after thy deth / of this
mater speketh saint Jerōe in this wyle / o lyfe of the
worlde: not lyfe but deth / a lyfe false & deceyuable
a life myrte / & medled with distres / a lyfe shadow
ed with lyes / now as a freshe flowre: and anon
dye / a lyfe fragyle & caduke / O lyfe myserable to
the true lyfe contrary / þ the more he groweth: the
more he mynyssheth / the more he goeth forthe: The
nygher is the deth. O lyfe full of snates. ¶ How
many hast thou in this worlde: of myserable men:
taken and wrapped in thy lases / how many hast
thou ledde and dayly leadeth: in to the tourmētes

infernall. howe moche is he blessed that may knowe
the sorelties moche more is he blessed that hath
nocure of the and dispraiseth thy blandysing &
right blessed ought he to be called that is deprived
from the saint Augustyne saith the worlde cryeth
I shall faile the at nede & thy fleshe cryeth I shall
fall all to corruption. Nowe aduyle the miserable
synner: whiche thou wylt folowe. Alas right dere frende
if this thing before said moue the not to dispise
and condempne the worlde/herken the speakinge
of saint Barnard to them that loueth this sorowfull
worlde / sorowe / payne / and / trauayll / be to them to
the whiche is paynted the mete of wormes / labour-
re / flames of fyre / thirst / cōtynuall wepyng / and
gnashynge of teeth. And also y horrible face and
loke of deuillis And sorowe may be sayd to them: y
be in that perpetuall tourment where deth is desi-
red night and day and neuer shall come for cursed
synners in that tourment demaundeth deth / but /
dye shall they not for incessantly they shalbe tour-
mented in euerlasting horroure. Nowe miserable
synners thinke ye now what sorowe and lamen-
tacions shalbe when the poore synners shalbe sepa-
te and put out frome the company of the iuste peo-
ple. And when they shalbe geuen to the power of
deuillis and shall goo with hym to eternall. tour-
mente. Deprived and departed from the glorie &
felicitie of paradise / in sorowe and payne perdura-
bly dwellinge in helle / where the fendis without
ceasinge; shall al waye trauell & tourmente them

He that thus shalbe tormeted: shall neuer dye but
euer lyue without hope or mercy and for more aug-
mentacyon of sorow: the dampned shall lyue with-
out deth and dye without beynge consumed wher-
fore it is to be noted what Ilodore saythe / yf thou
haue the wytt of Salamo: the strength of Samp-
son: the tyme and longe lyfe that Enech hadde: the
myght of tholome: the ryches of Cresse: what my-
ghte all these profyte the at thy houre / whanne thy
stynkyng infecte fleshe shalbe yeuened to the wo-
mes / and thy soule to hell: With the soule of the cur-
sed ryche man: there mysferably to be tourmented
without ende. Item another thyng ought to mo-
ue and amonyshe the to flee and dyspyse þe worlde
that is to knowe: the shorte space and tyme of lyfe
and the houre of deth that to vs is vncertayne.

Wherfore sayth saynt Gregor / the mysferable ob-
stynat synners: do purchase and desire the: cursed
byce / vnder the shade we and hope: of longe lyfe &
the good and iuste: leaue the gylty of synne:
bycause they knowe and Iuge in them selfe. The
shortenes and lytell whyle endurynge of this pre-
sent ryght mysferable worlde / wherof spekerh saynt
Iamys i the. iiii. chapyter of his canonique what
thyng sayth he / is our lyfe: but a vapour lpyghly
apperynge: and anon adynchyled and lost / And as
saynt Augustyne sayth / Howe shorte is the lyfe of
man frome his chyldehode vnto the decreped age
for yf Adam hadde lyued sithen the tyme god four-
med hym vnto this daye: and now dyed: what

profyte shulde be to hym the lengthe of his lyfe.

¶ For what is oure lyfe but the course to the deeth
whiche maye not be letted / but it be houeth vs al-
waye to attende the houre: that our souerayne loz-
de and god hath lymyted / for in hym only is our
houre certaynly determyned / to the whiche purpo-
se saithe Senec / frome daye to daye we shall dye /
for every daye is taken frome vs acertayne of our
lyfe. **¶** O my dere frende yf thou wouldest consider
and loke vppon thy self geuyng hede to these wo-
des before written: and pfeuerantly prynte them /
in thine herte: thou shalt haue no mynde to synge
any other songe: in this wretched worlde: but on-
ly this *Alangusthe* in myserie / and continually
goo to my deeth: forgettyng the tyme of longe lyf
in this p'sent world / for truly thou art deceyued &
thou hope of longe lyfe / And therby to possede ma-
ny yeres the tēporall Joyes and delytis of this de-
ceyuable worlde / not so my frende not so / for day-
ly thou seest the contrarie / as the *spalmyste* saith
man is made semblable to vanitie: whiche lyght-
ly passeth and consumeth: as a shadowe.

**¶ Of the bayne Joye / might / dignitte /
honours / and riches of the worlde.**



If thou wolde knowe what is the Joye/
might/dignite/honours/and riches of
the worlde vnderstande & herken the po-
phete Baruc in his thirde chapitour/the which de-
maundeth in this maner/where be the princes of
the people:that haue seignorie and dominacion of
the bestis of the erth/and that played and disported
with the birdes of heuē/where be the men that ga-
dereth golde and siluer:and affye them in thier tre-
asour/never satisfied with gettyng. I wys they
be all passed and deed/and descended in to hell/and
other become in thier places / whiche nowe Joye
and vse/ of Theyre goodes they lefte/ And where
be the greute clerk/and the creatours:or where be
the great dyuers in excelle and suphaboundaunce
of meat/or they that haue put their pleasance to no-
rishe hoxes/palfreys/and suche other/And where
be the popes/Emperours/kynge/dukes/princes
Marques/Erles/Barons/noble Burgeis/Mar-
chaunt/labours / & folkys of all estates/they be all
in powder and rottennes/and of the moſte greute:
ther is noo moze but a lytell memoze bypon their
sepulcre/In lyes conteyned/but goo see in their se-
pulcres and tombes/and loke and thou canst well
knowe/and truly Iuge:whiche is thy mayster:&
whiche is the verlet/whiche bones be of the poze:
and whiche be of the riche/deuide yf thou may:the
laborer frome the kinge/the feble frome the strong
the faire/frome the foule/and deformed/Nowe cer-
tainly it is well to be vnderstande that this word-

dely Joye/ what that euer may come of it/ is to be
fled/ fyrste for it is ryght hyle of condyryons. Se
condly/ for it is ryght false of promise/ Thirdly for
it is ryght frayle/ and vayne in endurynge/ Fourth
ly for the retribucion is ryght curled/ & dāpnable
I saye then fyrst that the Joye of the worlde is to
be fled/ for so moche that of his nature/ it is right
hyle and detestable/ wherof it is wyrtē in þ fyrst
of Bachabeus / in the secounde Chapptour / the
Joye of the worlde is donge/ wormes/ and corrup-
cyon/ whiche this daye is lyfte vppe and set on hy-
ghe/ & to morowe nothyng shall be found/ behold
then amonges all thig is/ what is more detestable
then donge/ and amonge the beest is more vile then
the worme / And thou shalte saye that the Joye of
the worlde is none other thyng/ but dounge and
wormes/ whiche ought to be withstande and dys-
prayed of men. The Joye of the worlde also is as
the rotten woode / of the whiche the phylosopher te-
cheth/ and therperys apperueth/ for of the nyght
it shyneth/ and is plesant/ and on the daye/ it appe-
ryth rotten / and noughte what other thyng is a-
man full of vayne glory/ that in hym self taketh su-
che plesure/ but onely a lyght and clernes faynt
and decepuable/ whiche the Feen of the pore crea-
turis / that be weke/ feble/ and sekely Jugeth by
holdynge outwardly/ to be the true Joye of felicy-
te / But whanne the pytyous daye of Jugemente
shall come/ In the whiche almyghty god shall illu-
myne the hyde and secrete thynges that now be
Myrroure of golde.

in derkenes/and shall declare and open the coun-
sayll of hertis/thenne they that now seme and ap-
pere gloypous/shall thenne appere foyle/and full
of rottennes/and of all people cast out and refused/
as styknynge and abhomyable.

For suche folkes that hath the riches and puyf-
saunce of the worlde/be semiblable to a bakke/that
in the nyght flyeth and shyneth/and in the day is
draweth/and hydeth hym/and apperith all blacke
Alas yf theys pooxe and myserable people that in
theyr dayne ryches putteth theyr gloyp/whiche he
re after shall retorne into dust/with fylthynges of
theyr fleische/and now in this myserable worlde
by dignyte and greate power be exalted/wherby
they oppresse and ouercome the poore/whose pry-
de shall shortly be swaged/by cruell deeth then ap-
perynge blacke and rotten/worlde consyder these
thynges byfore sayd.

I cannot thynke butte they wolde condempne
and haue in abhomynation the temporall gloyp of
the worlde/seynge and consyderynge the opinion
of saynt Jeromie/that sayth/it is impossible that
man in this worlde and in the other/shall appere
gloypous. **F**or the seconde we ought too flee
and leaue the gloyp of the worlde/for it is ryghte
frayle/and neuer assuredly cofirmed in stabilitie
But false & defectyue/as is the smoke or vapoure
and ouer of the floure. **T**he smoke is of that
nature that he more it procebeth higheth/so mo-
re it aryseth of his puyssaunce/and substaunce

ce. ¶ In so meche that synably thymounyng so
hygh: it cōsumeth and vanissheth. ¶ The flour
sembably whiche hath the greate odour: and for a
lytell shorte tyme in sauour and colour noble and
pleasaunte/ by a lytell wynde or haete of the sonne
it is deade/ & dreyed a leasith bothe saucure/ colour
& odour. So is the Joy of this worlde/ as writeth
Ilaye in the. iiii. Chapitour/ all thinges that god
hath created in fleshe: is as the hey/ and all the
glorye of the fleshe is as the floures/ of the same:
the hey be cōmeth dreye/ and leasith his colour and
floure/ so is the glorye of the worlde bayne/ and
infructuous/ lyght and transitory.

¶ And so be they that loueth the worlde/ as the
hey sone dreye and deeth/ a noon as they become out
of the erth. ¶ Wherfore saith ecclesiastic/ all tem-
porall myghtis/ all coporall lyfe/ is this daye dur-
ringe/ and on the morowe ded/ and at an ende. Be-
holde where is now the glorye of kynge assurey:
whiche behelde vnder his seignorie and domina-
cion/ the nombre of. xxi. prouinc/ where is the glo-
ry of kynge Alexander: that put all perth vnder
his subieccion/ and obeyssaunce/ so as it is writen:
in the firste of machabeus/ where is now the glo-
ry of all his empire or the realmes: that he put vnder
his obeyssaunce/ where be the prynces: whiche had
domy nation on the best of the erth: be they nat all
passed: as well the pilgrymes as the hostes of all
sortes: what was there contynuaunce: but shortly
goon and sodenly departed in the space of one day.

The myxtoure of golde.

f. ii.

They haue in banytye passed theyr dayes / and
theyr yeres / in a shorte season / and lyke wyse in ba
nytye they be departed & banysshed and none is aby
dyng / for it is comon to all thyng create to dye / &
deth is of suche cōdycyō that it beholdeth neyther
honoure / ne ryche / but is so cruell that it spar eth
none his courte / and lawe by all y^e worlde is so co
mon / and egall / that it spar eth nomore the Empe
rour / kynge / or greate astate / than it dothe y^e moost
caytese / or poore creature / for not withstandyng
that the ryche and myghty is nourished in this worl
de with dyllycous netyis / folowynge his voluptu
ous pleasures / by the which his soule is defouled / i
thende he shall bere nomore with hym thenne the
moost poore.

Thyrdly the glory of the worlde
is to be fled for it is ryght false and deceyuable /
and holdeth to none his promyse / not withstandyng
that it maye not yeeue any man one moment or spa
ce of tyme / yet it promyseth man suertye of lyfe be
holde who maye compare with kynge Alexander
and with the glorye that he had in the worlde he
lost neuer batayll but often ouercome greate mul
titude of his Enmyes / he beleged neuer Cytie
but he wain it / there was no paince but he subdu
ed it / to his domynacyō yet not withstandyng all his
myght / at the houre that he had went to haue ru
led & gouerned all the world in peace / by a litell be
non he was constrained to dye / & so departe / and
leue all that worldly glorye / wherfore man doest
thou folowe the Joye of this worlde that in then

he maye not socoure the / of þ whichē saith Detir
blesense in a pistell / the false deceivable glory of
the worlde : abuseth and deceyueth his louers / for
what so euer he promiscith for the tyme to come : or
what so euer he pretendeth for the tyme present : is
thyngē of nought / soden & passable as water Ryn-
nyngē / fourthly the glory of the worlde is to be di-
spised and fled / for it is right cursed / & of euyl re-
tribucion / it ledeth a man to no Joy but to all pay-
ne / & confusion / of the whichē thingē speketh Dsey
in the .iiii. chapitour / saynge the Joye of the worl-
de shalle tourne to blame / and confusion : the puyf-
saunce in to debilitie / the wysdome in to folpe / the
loue and delectacion : in to tribulacion and payne /
for by Iuste mesure & quantite for the gylt / shall be
in the ende payne equiuolant / wherof saynt Jero-
me spekyth in this maner to the ym that loueth the
glory of the worlde : sozo we and mysery be to you
that wyll haste to goo to the Joye of heuen : by the
waye of youre Richesse / for it is a lyghter thyngē
for a Camell to passe the hole of a nedyll yee : then
a riche man to entre to the Realme of heuen / And
for More greate probaciō he saythe / note not my
wordes : but the wordes of Ihesu criste / that saith
the heuen / and the erthe / shall passe and take ende :
but my wordes shall euer be true : ferme : & stable
Therefore wake and wepe ye miserable synners /
vnstablissed with the wynde of inconstaunt for-
tune / that cōfōideth and dispiseth other / ye be det-
ked and bynded with good of vanitie : and with

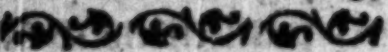
Myrroure of golde.

f.iii.

dignities: that ye haue frauddently / & malyciously: gotten in the worlde / The terme of youre lyfe shalbe perauecture this night: kpyt & broken / your soule in hell without ende and withoute terme: in the intollerable and miserable tourment / for as ye haue not been with the good men / continuall helppynge in labour ne suffered the to lyue by their labour / but of your might hathe dissouled and extorted them: so shal ye not only be in tourment wyth men: but perpetuall y with all the deuyls in hell and so moche more as ye haue hadde Joye & gladnes: so moche more in hell shal be prepared youre greue and payne / and more shal I saye you our sauiour and redemer Ihu criste chafe in this world xiiij. Appostells / of the whiche there was of noble lynage but only one / whiche was saint Barthelme: we / and one riche: that was Mathe we / and all y ether were poxe fishers / leuyng in payne and trauell of their body. ¶ Nowe sith it so is: that god is iuste and true: and all thing is procedinge of his mouth is pure trouth: verailly I thinke with gret payne amonge all the Nobles / and Riche of this worlde oon might be founde conuenable and worthy to helthfull election / but enough maye be founde: that be propre and conuenable / to the seruite of dampnacion. ¶ And for a lytell whyle beyng in hell they shal receyue their salarie / And yf by aduecture: any / derke or blynden frome y true lyghte: wolde haue meruayll / and question of this wordes: I shulde ans were i this maner / whether we

beleue that for one deadly synne a mā shall be damned: yf he dye therin / is to be answered so it is.

¶ Wherby it is to be concluded that thies thing is considered amonge an hundred / thousande wyth payne one bnneth maye be saued / An other question is this what is the riche with all his delyt and pleasures / Truly noon other thinge: but a vessel / full of synne / replete with pride / lechery / & couetous pryncipally to the riche mighty & noble: reigne the many tyme all synne and malidiccionis. And they ought to be called theues / for violently they Robbe and steale frome the poore: their salarye / and defoulleth and putteth to deth thē: that they ought to susteyne and noysshē / with the goodis that almyghty god hath geuen to susteyne the poore / certaynly þ mischenous and miserable synners that i their oonly richesles taketh their felicitye / oughte to geue to the poore and enlarge theym: with the superfluous goodes that they put in their clothynge and their araye. **¶** They take it to theym selfe: to their Ruen and dampnable confusion / Butte alas they se the poore members of Ihesu criste naked / and dyspurueyd: dyeng for hungre / and thurst: & therefore they forse not / but alwaye put their Tresaurer frome the poore / that is to witte: the superfluyte and superabondannce of their Richesses in sumptuous edifieng of greate palaces / that maye be pleasure to the sight of mortall men / to beholde: prepayntinge greate diuers: the Riche: to the Riche: furnishing their dishes full of dyuerse meatis / &

fyllyng their belletis: and ther eareu bodpes: with
the delys of the worlde / hauyng no pyte mer
cy / no compassion: of the poze that they see dye for
hungre. ¶ **M**iserable creature what other
thyng is it thenne synne: suche a dāpnable lyfe /
consyder thenne / that as sone as the belly is fylled
with haboundaunce of meatis: the false dampna
ble lechery is presente / atte the yate / to drawe the
to eternall dethe / what woldes thou that I sayde
more of suche folkis / that in the honour and riches
of this worlde: thus passeth thyer dayes / Certayn
ly all the tungen of mortalle men: can not saye
no: Determyne the enorime euylles / and synnes they
commytte for they be thynke them not of god: ne
of the dethe / but yf it be by aduenture / in the y^e sle
pe slepyng / or dremynge. 

¶ **S**uerly he lyghtely falleth in synne: that thyn
kyth not hym selfe mortall / and knowyth not god
to be his Iuge / Too moche an ignoraunte fole / is
he: that of thynges haue noo mynde / and
fleeth not this lyghte temptacions / settynge nou
ght by theym / and for to saye the trouthe I beleue
that yf they had pffight knowlegynge of god their
creatoure: and knewe theym selfe to be mortalle:
they shulde not so offende god by synne: at the leste
so boldely and soo greuously. ¶ **A**las what dothe
suche synners in the churche / and in placis of deu
cyon: certaynly they goo full synfully to see and be
holde the beautye of women / whenne they ought
to thinke of god and saluation of their soule.

Theþ: thoughtis is ho'we they maye saylle bp-
pon the See/for to gedder and assemble tresours
and worldely ryches for them/ and for they: chy-
dren/thynkynge also how they may apparell and
clothe ther bodyes/ with precyous clothynge to þ
worlde moost pleisant/ & how they may make dy-
uerse playes & tourmētis/ with suche other dispo-
tis/and dylcate meates/to get and purchase the
fauour of women/to accōplyshe the concupiscēces
of they: curled flesshely desyres/ O poore myserable
and curled synners/ ye be to ygnorante/ what doo
ye/ Alas ye dystrope your bodyes/byfoze the tyme
of youre dayes / and putte youre soules to mortall
deth. **W**herof thinke ye cōmeth so many soden le-
kenes/butte of to moche greate haboundaunce and
excesse of meates and drynkes/ with the curled de-
testable frequentacyō of women/ ye thike to playe
you with god/ and abuse your selfe/ ye forget that
the soule shoulde obey to the body/ and in so doynge
ye destrope soule and body/ byfoze the tyme/ And
for a lytell shorte tyme of Joyous and longes here
it behoueth you after/ to langour in eternall tour-
ment/ & weppynge with out end/ drynke ye/eate ye/
clothe you with dyuers habytis/in the often chā-
gynge of theym/to thende that your noblenes be
repled/ and that no mortall man in honoure excede
you/ and in hell shame and confusyō ye shall recey-
ue/ where shall be then your greate dyuers f dely-
cate and precyous meates/ the wynges of atomotike
and confected with dyuers spyris/eate no me and

ye shall be drunken: for after your death ye may not
more do so: but ye shall be in hell with the cursed
che that so dayly lyued in this delict. And the aged
but oon droppe of water for to quenche his heate
and myght not haue it: do euill workes and loose
the seedes of good workes in corruption: and in so
rowe & cursydnes ye shall gader your seed at the
day of igement when it shall be sayd to you cursed
synners to the eternall fyre of dampnaciō: whiche
is to y^e deuyl & to his folkis made redy. Alas harte
more harde thenne is the stone: wolde thou abyde
that day so terribble and so horribble: in the whiche
thou shalt not only yelde accompte of thi lecherous
clothing: drunkenes: and of euill spent tyme: how
thou halte lyued but with that: it shall behoue the
to yelde accompte of euery bayne worde. O misse-
rable synner why doste thou not amende the: wher
fore tarrest thou frome day to day to tourne the to
god: why doste thou not repente thyn euill dedis:
thy dethe is nygh: y^e day and nyght is abought to
ouerthrowe the. The deuyl is as nygh to take &
receyue the. Thy riches shall fayle the at nede: the
woomes habideth they fleshe: that thou so derely
hast noryshed: for to deuor and gowne it vnto the
tyme that after the daye of Iugemente it be con-
dempned to y^e souer: that they may suffer to gather eter-
nal paine. O abused creature thou sekest & hopeth
to fynde by y^e vanities of this worlde Joye: dispo-
se: & infinite riches: & they be non: but & thou wilt
fynde Joye: & perpetual felicity: labour diligently to

seeke the blessed realme of heuē: for there thou shalt
fynde infynyte Joye. The which neuer Joye is we
or ear euer hard/ nor herte of man can cōprehēde or
thike/ the Joye spāred for the louers of all myghty
god. Now leue then these vayne thyngis y in loo
thorste space be gone/ to the ende/ that thou mayst ha
ue in possessyon the goodis and felicyte of the Joye
eternall. Alas what shall be of theym that ney-
ther for the loue of god/ the drede of dethe/ nor the
tourmentis of hell/ woll leue theyr synnes But be
sorrowfull and dyspleasunt/ whenne they maye not
haue theyr curled pleasures at theyr wyll and de-
syre/ whiche is so greate dyspleasure to god.

O ye wretched folkes / sorrowe vppon sorrowe
shalbe to you/ that laugh and reioyse you so in this
sorrowfull worlde/ for after in anguysshe & sorrow-
full wepyng/ ye shall haue eternall sorrow/ reste
yet altyll & imploye your dayes/ fyll the mesour
of your myseryes & malycis so that the idygnaciō
of god/ shall come vpon you/ be veruct in this lytel
tyme/ in vsing your outrageous playes dauncis
dronkennis/ lettig y tyme vaine lyasse asleblige to
your chylder honours riches mightis & powers
augmētyng your noblenes & renowne: to the end y
your chyldren maye folowe your lyfe & with you
ppetually be dāpned/ But pauenture some maye
saye that god is benygne and mercyfūll/ and redy
to receyue all synners / that to hym wolde turne/
I cōfesse it to be true/ & not only benigne/ but more
benygne/ then any maye thike/ & ydoneh all the y

truly tourneth to hym | Alas is not god tyght be-
nigne | that endureth so many Injuries | and suf-
fereth and yeueth space and tyme | to the synners to
amende and correcte them self | but of one thinge I
wyl assure the | in that god is pyteous and mercy-
ful | in sufferynge of the synner | as moche is he iust
in punysshynge the euyl & iniquities | yet agayne
it maye be sayd that aman whiche hathe by longe
space of tyme lyued and in his dayes hath done no
good deade | and yf any he haue done | it hath bene
beray | ytell | Albeit in thattycle of deth he shall ta-
ke penaunce | and shall optayne pardon of his mysde-
des | O folyshe and bayne cogytacyon of man | cur-
sed and dampnable hope | that so wolde habye to
conuerte hym to god | at that daungerous nede | for
amonge a hundreth thousande men | that ledeth su-
che cursed lyfe | it shalbe harde to fynde one that at
that tyme | can seche to god for mercy or perdon.

O lord what gyfte | what grace | what mercy
may man aue of god | ingedered & norysshed in syn-
ne | & neuer lyued after the lawes of god | ne neuer
knewe ne woulde here speke of hym | ne y euer wol-
de knowlege his a wone synne | ne what it is to do pe-
naunce | but yf he knewe it in slepyng | what gra-
ce myght that man aske of god | so knytte and brow-
ned in secular besynesse | the whiche incessantly
thynketh what payne it is to leaue and forsake his
chyl dren | on the one parte | Whom sekens constre-
neth and oppresseth on the other parte | the ryche &
temporall good | that he beholdeth and muste leue

to the worlde / what sorowe. what heuyng maye
toche that harte / when he seeth y of all goodis tem
porall he is perpetuallly deprivued / & they maye not
secoure hym at nede / vayne & lytell aualour shall
be to hym then / takynge of penaunce / for yf he hoped
of helth he wolde notte aske pardon / and to make a
brefe conclusyon / he that in his youth dyde not cha
me to offende god / in the ende he shall not deserue to
haue indulgence of god / what penaunce may it be
to man that taketh it / when he seeth to haue no mo
dages in this worlde / And yf he shulde purchaunge
he worse then he was before / And in effecte / when
he knoweth the dages and tyme of his lyfe at a en
de / then wyll he aske mercy of god to do penaunce
And after the retournige to helth of body he shuld
be worse of luyng / for truly as sayth saynt Jero
me / I holde and afferme and by many experyēis
it is to be knowen / that theym whose lyfe in this
worlde hath alway ben euyl / can not be a good en
de / whiche feared not to synne / but alwaye leuyd
after the concupyscence & pleasure of this worlde
For the whiche / ryght dere frende consyder in thy
harte theys thyng is beforesayd / condempne and dis
praise the worlde with the vayne ioye / and decey
uable reioyses / for thonoure of hym / that is aboue
all thyng is Alas what profyte may be to man the
wypynge of all the worlde / & after to suffer poy
ctio & distruccio of his soule remember the that thou
arte man and that thonour of the worlde is the ve
ray letynge of grace and that worse is : it is the

Myrrour of golde.

C. l.

losse of eternall helth where haue we rede of any
puttidge the y^e desyrtis in the world here / that hathe
entered the euerlastyng ioye / O how false & vai
ne is the ioye of this worlde whiche men so great
ly desyreth / & they neuer seeke for þe greate ioye of
heuen þe cometh only of god / yf man wolde be pfer
red aboue other & haue ouer them domynacyon &
seignorie / Is not he lyke to Lucifer þe sayd I shall
put my seate in the north & I shall be lyke to hym
that is moost high / then loke thou proude man to
hym that wolde haue hadde that hyghe estate
whiche for his pryde was cast in to eternall ruyne
Therefore sayth saint Augustyne / he is well blissid
& happy þe putteth his only desyre i the heuely ioye
And reioyseth not hym self in prospre of this wor
lde / nother in adueritytie is shamed or abashed / he
þe thynketh that nothyng in this world is to be lo
ued / seeth lytell to lose & forsake þe goodis & ppe
riteis of this world for godis sake / the ioye of this
world is none other but as a blast of wynde passing
by the eares of man / wherefore myserable sinner be
holde howe thou arte blynded yf thou desyre this
worldly ioye / For as sayth saint Anselme / thou
mayst not be in worldly honour wout payne & la
bour / Thou mayst not be in prelacie / without en
uye & trouble / nor in honour & hygh dygnite wich
out bayne glorie / & therefore if thou wyllce withstā
be the daunger & perrell to the whiche thou runnyst
in desyryng tēpōrall honour & ioye of the worlde /
without doubte it is nere lary to the / to leaue flee

and renounce the miserable vanities of the same.

How men ought alway to attende
and dreade deeth.:



Remembre
the often p
deeth folo
with the

that is to note / for it is
written in Ecclesiasticus
p m c k e is it profitable
to p helth of man for to
haue ofte meditacion &
m f de of deeth / whiche
is declared in dyuerse
plac of holy scriptur
wherof p sayd Eccle-

clasticus saith to p same purpose / Remembre & recorde
the laste thing that is to saye deeth / the Joyes of pa
radyse / and the payne of hell and thou shalt neuer
compte synne to thy dampnacion / And to this
purpose sayth saynt Barnarde / the moost soueray
ne felicitye is cōtynually to thynke of deeth / for that
man that berythe wisth hym the remorse of consci
ence and the often thinkynge of deeth / shall neuer
doo synne to be dampned for / and Saynt Augu
stine confermyge the same sayth / that there is no
thyng that so moche reuoketh synne from man : as
ofte to thynke that he must nedes dye / for it maketh

Myrrour of golde.

C.ii.

man to meke hym / and dispise all vayne thinges
and redy to accepte penaunce / for as saith saynte
Jerome the myghty depisyeth all thinges: that thi-
keth all waye to dye / for he despiseth for the co-
cupiscence of his Jen: that considerith howe soden-
ly he must leaue all thynge in this worlde; to the
worlde / and the concupiscence of the fleshe is dis-
pised: when he considerith that his body in one in-
staunte: shall be wormes meate / pride is dispised:
when he considerith in his herte: that he that wyll
in this worlde be aboue other: in al tyme whyle af-
ter: shall be put vnder the feete of all other / I wolde
that princis and kynges wolde vnderstande and
consider: howe piteously it shall be howe theym to
leaue their riches / and the glorie of this worlde
to be borne and lodged: in an olde fowle and straye
sepulcre to be in the erth / to leaue also their shy-
nyng and beautifull palacis: for to entre in to a se-
pulcre horrible and derke / full of stynke & corrup-
cion / vnder of all Joye / and riches / and full of mis-
ery / hauntyng neyther children ne lounge seruants
tis / **¶** Where thenne shall be the pompe
and pryde the tyme passed wyth the multitude of
seruants / that folowed them / or their riche shy-
nyng clothynge / Certaynly he that hath hadde
this worldly Joy and folowed in felicity this daye
tomorrowe maye be in his sepulcre / sorowfully gna-
wen and eten of wormes / wherof speaketh pope In-
nocent in this maner / my bretherne vnderstande
a beholde ye see a man not longe ago / pynge in

his house noble / ryche and myghty and sodenly po-
re and naked frome all goodis in his sepulcre / He
that so moche hath hadde tryumphe and honour
in his hall and palace / lyeth nowe dysformed un-
der a tombe / he þ was accustomed with delicious
meates and drynke in his plour / is nowe eten &
cōsumed with wormes in his sepulcre / And lyke
to this purpose writeth peter damyan / spekynge
of þ memoire of dethe in a pistole that he sente to a
Countesse / O almyghty god how meruellous is
it to remembre and thynke on the bytter sorowe &
dredde that the poore synfull soule sustayneth and
suffereth / when it seeth & knoweth that the worl-
de shall fayle & that the flesshe shall be departed
frome it / ¶ How sharpe & bytynge pryckynge /
shall then tourment the soule / whenne it reme-
mbereth the synnes þ it hath cōmitted in this world
bryngynge the commaundementis of god / and by
neglygence hath lefte to accomplishe the / It plai-
neth and wepeth the tyme taken in uayne / why-
che was graunted and geuen to hym to do penaū-
ce / dredynge the strayghte vengeance of Juge-
mente vntreuocable that he seeth apere / It is con-
streynid to leaue the body / thenne woulde he ma-
ke amendis for the faultis of the tyme passed but
it shall not be harde / It beholdeth backward the ty-
me of mortall lyfe passed and gone / it semeth hym
but a lytell waye a soden courtie / and a lyght passa-
ge. ¶ Then he wepeth for that he hath losse in so
lytell and shorte tyme / the loue of all sayntis / and

The myrroure of golde.

G.iii.


for soolytell transitory Joye/hathe losse the swete
Joye and glorie perpetuall/and hath shame that
he hath obeyed to that carpen body/whiche is the
meate of wormes/whiche soule shulde haue bene
presented in the company of aungellis whē he cō
sydere th at that houre the ryches of mortall men
by the whiche they be put to perdition/he wepith
and in hym selfe is vtterly confounded/for y losse
of the soueraygne clerenes in heuen/he knoweth
That which he loued in this worlde/is but derke
nelle/At that houre and that sorrowfull contempla
cyon/the Iyen begynne to meruaile and for feare
tourne in the hede. ¶ The breste begynneth to
rememb'c and to beate. The throte is hoarse/and the
brette shorte. The tethe become blacke. The lyp
pys & the mouthe/dedly and pale and all the mem
bres be shronke to gyther/And the baynes of the
herte breketh for sorrow/And the foresayd sygnes
shall be neyghbours doyng seuryce to dethe.
¶ There shall be present the horryble & euyl syn
nes/The false thoughtes and vnlawfull desires
The ydell wordes that hathe be spoken/shall not
be absēt/but redy to bere hytter witnesse agaynst
the doer of them/there shall all thynges be made
open and knowen/where noo creature shall flee/
but straptely gyue attendaunce/the horryble and
fearefull compaigne of deuylls/shall there be pre
sent. ¶ And also the blessyd compaigne of aungels
to the intent that euery creature shall be rewarded
accordynge to theyr demeritis for yf the soule be

founde without synne/ the holy company of angell
shall represente it before god/ with great me-
lode & sweete songe/ neuer to departe frome glorie.
¶ And on the contrarye pte/ if it be founde in syn-
ne/ the blackenes and ferefulnes of deuylls/ ano-
ne with intolletable fyre/ shall stryke and smyght
the cely soule/ with so greate violence/ that it shall
be throwen downe & compelled to departe out/ frome
the body of myserable fleshe. Then goth the soule
aboute to euery mēbre of the body/ fyrst to the lyp-
pis. To whome þe lippes dothe saye/ O soule what
wylt thou do/ It answereth saynge/ I must departe
and go out of this body/ þe lippes geuyth answer
saynge/ thou came not in to the body by vs/ nor
by vs shall go out/ Then the cely soule gothe to the
eares and to the nosethylls & they make answer
to it in lyke wyse/ After ward it goth to the Jen
By whome it entred in to the body/ and bype too
the crowne of the heade. And lokyng aboute hy-
ther & thider/ it taketh greate thought if it be dāp-
ned/ saynge vnto it selfe. O I curled soule of the
excōicate/ thefe/ and adulterer/ fornicator/ piurer/
extorcioner. And anone it loketh aboute and seeth
the besture whiche it had at the fonte of baptisme
whight & vndefyled/ and now blacker then pyt-
che/ with a greate voyce it cryeth & wepith sayng
Alas alas who hath chaūged my besture/ which
was so fayre & precyous whytter the snowe cleter
then crystall/ At this sorowfull clamour apereth
vnto hys the deuelly to this/ hathe guyded and go-

uernyd hym saynge in this manere. ¶ O my soule
le and my loue maruell the not / for it am I that
hath made redy to the this clothynge / take com-
forte to the / for thou arte not alone / but accompayned
with the moost parte of the worlde. ¶ Then saith
the sorowfull soule / what arte thou that spekest to
me / The deuyl shall answere I haue tolde the I
am he that hath made redy this clothynge to the
I haue shewed my lyfe to the in the worlde.
¶ Thou haste obeyed and beleued me in all thyng-
is and with me laboured / Thou haste done and
accomplished all my counselles / And therefore thou
shalt come and abyde with me in the realme where
is and shalbe euerlastyng sorowe without ioy
hungre without meate / thurst without drynke
derkenes without lyght / putrefaccyon and stynke
without any good odoure or smell / sorowe with-
out comfort / waylynge without remedy / wepyng
without ende / noyes & piteous clamours with-
out silence / howlynge without ioy or reste / bynny-
ng fyre without any quenchyng / wynde without
tranquylte / colde without a tennepaunce or mene-
heate without ende / and all euyl without hope of
good / And therefore my frende I se thou and come
with me / se here the Angeles of hell sh cometh to
mete the / and shal synge ryght bytter songis of so-
rowe and heurnes / And thenne on the other parte
shall appere the good Angell / to whome he was
comitted by god. And he shal saye in this manere
blesshed & happy be they in this worlde that fleeth

and withstandeth this right soule and cursed ri-
thinge or garnēt. O cursed soule of the deuyll. O
vnhappie creature. O of almighty god is cursed. I
in this worlde haue dwelled with the & thou hast
not seen me. I haue taught the and thou woldest
not vnderstande me. I haue geuen the counsaill
and thou woldest not heere me. And therefore go
thou to the handes of the deuilles in to the place of pe-
petuall tourment whiche is prepayed and made
redy for the for thy cursed workes: thou art now
condemned. Alas whome may thinke or deuyse the
hytter company of deuylles. waytinge with so-
we: ryllynge on euery parte: and heringe dart and
spere of hell by the whiche the poore cursed soule
is taken & ledde with great sorowe to tourmentis
sayng to hym. O forbusfulle payse how proude hast
thou ben till now: how viciously haste thou ly-
ued with howe eyche and precious habitis haste
thou been in the worlde: now saye vnto vs. where-
fore hatest thou now thy delicious meat. why
art thou not clothed with riche clothynge. where-
fore haste thou not nowe care and thought of thy
riches. wherefore comfortis thou not the which thy
wyfe. children. and frendis: wherefore spekest thou
not with theym. And after this wordes the sorowfull
soule with weeping and lamentacions: cursyth the
body sayng in this maner. O temple of the deuyll
O thy cursed workes and operacion hath pollut-
ed and filed me. O cursed erth. O habitaciō of sa-
thanas. Rise vp and come with me to chendethat

thou mayst see the place of tourmentis: that by the
to me is made redy i the whiche I shall be with-
oute reste tyll the daye of Iugemente / and after
that daye thou shalt be with me in eternall dam-
panacio. Cursed be thyne Epen that wolde not see
the lyght of trouth / And the way of Justice of god
Cursed be thine eares that wolde not here the wo-
des of etnall lyfe / Cursed be thy nose thirles that
wolde not receyue the odour of holy vertues / Cur-
sed be thy lyppes and thy tounge: that wolde not
taste the Joye and eternall gloire / that wolde not
open the doore of prayse: to thouour and exalta-
cion of theyr creator / Cursed be thyne handis for
by theym: almos hath not been geuen and presen-
ted to the poore / Cursed be the inwarde partis of
thy harte: whiche hath in this worlde geuen and
brought forth many false and euill counsayles /
Cursed be thy feete: that of the churche of god ha-
th not byfited the pathes and steppes: Cursed be
all thy membes: whiche neuer despyed celest yall
Joyes / Cursed be thy workes: whiche hath ta-
ken / chose / and excepted: the euell last ynge tourmen-
tis / Beholde my dere frende: of howe greate pa-
rell thou myghtest deliuer the: & howe greate fe-
are thou myghtest flee: yf in this worlde: thou be
fearefull and thinke ynge of deth. Study to lyfe soo
in this worlde: that at the houre of deth: thou may-
st haue more cause to reioyse thenne to dreade / of
feare / lerne nowe to dye in thys worlde: and dis-
payse alle worldly thynges / to the ende that thou

mayste haue the / with Ihesu cryste vnto Joye
Chaſes thy body with penaunce in this worlde /
to chende that after thy deth / thou mayst haue su-
re and perſyte hope of eternall lyf. 

Do howe happy is he and wyse / that takyth
thought and inforseth hym self to lyue soo in this
lyfe / he that wyllenth & desyeth soo to be founde af-
ter his deth.

Alas worke thou and purchase
with all thy myght and powre / thy helthe / duryn-
ge the time that thou hast space / for thou knowest
not whēne thou shalt dye / nor what thou shalt
fynde after / haue no hope ne truste to thy frendis
nor kynnesmen / for certaynly they wyll sooner
forgete the / thenne thou thynkest / yf thou haue not
nowe cure and remembraunce of thy selfe.

Who wyll haue it for the after thy deth / alas it
is moche better in this worlde to prouyde hastely
for thy nece stytes in doyng some goode for thy
selfe / then to haue hope & abyde of the helpe or ayde
of other as lōge as thou hast space / assemble & ga-
ther togyther immortall cythes / by largely geu-
ge of almos purches and get vnto the in this worl-
de / homynable frendes / that is to saye / the sayntes
of paradys / to chende that by thy good & merytory-
ous workes / they maye receyue the to the Joyes
celestyall / for as saynt Gregorpe saythe / we ought
dayly with wepinge teares remember and haue
in mynde / how the pryce of this worlde atte the
houre of our departynge wyll deinaunde or aske
of vs the accomptis of all our werkes / Saynte

Wernardesapth/ O my soule what maner of fere
and drede shall it be/ when it shall be howe the role
ue all maner of thynges/ of the whiche the prefere
was to the ryght Joyous/ & the syght ryght agre
able/ and all alone left/ shalte thou goo and entre i
te a regyō unknowē/ & thou shalt see come agayn
ste the monstres hugly/ and abhomyable with
homos/ who is he that shall come to socoure the at
that daye/ of grete necessitye/ who shall kepe the
frome rampyng lions/ prepayed fode and meate
Then maye nobody yene to the comforte ne conso
lation/ ¶ But other wyse it shall be of true and
iuste soules/ for p̄ holy aungels shall come agayn
theym/ the whiche shall constrayne and put aback
ke the devylls/ so that they shall not lette ne trou
ble the holy soules. ¶ And the same/ vnto heuen
with Joye and melodye shall beare/ Saynt Bar
narde spekynge of the synfull soule/ sayth/ in this
manere. ¶ That at the oute gate or yssuyng of
the body. It hath drede/ feare/ shame/ and confu
sion/ to the regarde of the grete Joye of god wher
of is wryten in the spalmes that the dethe of syn
ners/ is ryght euyl/ it is euyl in the lesinge of the
woolde/ It is worse/ at the departynge of sepe
ra-
tyon of the soule and the body/ And verye greuous
for the bytpryge of the synkynge beryn/ And for
the grete heate and brenynge of everlastynge fy
re/ And worse of all/ is the losse and the sepe
ra-
tyō of the syght of god/ for whiche thyng is ryght de
re frende cōsider that deth cannot fayle nor be put

backe / the houre can not knowen / And the tyme
of god ordeyned : can not be meaued / And therefore
certaynly: when the assured lyfe is accepte in deuo-
tion: the deeth of the right wylman is good / for. iij.
thynges / ffirste it is good for reste. It is better by
renewynge: and beste for the fuernes and Sted-
fastnes therof.:

Of the Joyes of paradyse /
and paynes of hell.



It is writtē by saint Paule in a pistole that
he sente to the correnthioes in the. v. Chapt.
Myrroure of golde. D. i.

counte that the Eye of man hath not seen: nor the
eare harde: nor harte can thinke: the Joyes that our
lorde god hath & ppared to his frendis & louers
O poore wretched & synfull soule gyue hede diligēt
ly: what Joyes ho we great Joyes / & ho we ma-
ny they be: whiche be ppared in heuen: to the lo-
uers of god / to thētent that all thing in this wo-
rld: may be to the: vile / & adiecte / for certaynly it is
to be knowen / that the Joyes of heuen be so great
& many in nūber: that all arismettricious by theyr
numbres: cannot numbre ne mesure them / nor all
the grammaton and ritoriciens with all theyr fay-
re spechis: can or maye declare them / for as it is
sayd before: neythre Je maye se them: nor Care
here: nother the harte of man maye comprehend
them / for certaynly in the glorie eternall: all y sa-
ynt shall Joye the ym in the visio of god / Aboue
them: they shall Joye y beaute of heue / & of other
spirituall creatures / they shall Joye within them:
of the glorifiacion of the body / & nigh vnto thē: the
associacion and company of aungell and men / A
worthy doctor named anselme putteyth and decla-
reth. vii. pest of y soule / that the iuste people shall
haue in the celestiaall beatitude / firste putteyth the
pest of y bodye / as beautie / yghtnes / strengeth / li-
berrie / and helthe / Of the beautie of iuste people:
saith this doctor: it shalbe seuē tymes more shyn-
ge then the sonne is now / the whiche witneith
the scripture saynge thus / the vertuous psones
shall shyne as the sonne in the Realme of the y: sa-

der swetnes shall so accompany lust lyuers / that
it shall make the ym semblable or lyke / to the aun-
gellis of heue whiche come heuen vnto the erth
and from the erth vnto heuen / transporte the selfe
lyghter and sodenlyer then the mouyng of a syn-
ger / Of the whiche swetnes is made a samplier
exāple by the beames of the sonne / the whiche ry-
synge in the Est / attayneth & toucheth the farthest
parte of the west / that by the sayd example / we
maye haue true hope and truste / not to be impossy-
ble that is spoken / of our swetnes to come / where
fore they that shall accompany them self with the
Cytezens of the soueraygne cytye / shall excede &
pass all other / in vertue and strengthe / as in mo-
uyng / in tournyng or in any other acte doynge /
and in all the exercysynge of theyr workes shall
not suffre ne endure no more labour or trauell then
we suffre in the mouyng of our Jen And therfor
I pray & requyre the that nothyng excede thy sou-
le / whiche hath take the similitude of y aungels
Geuen to almyghtry god vnto it wherfore it must
nedes folowe / y lyke wyse as we maye receyue
the power & similitude of aungels so we maye ha-
ue the suerte & lybertye of them / for certaynly lyke
as vnto aungels may be no lettynge nor gaynsay-
ynge in this world but at theyr owne wyll in ly-
ke wyse shall ther be no obstacle nor let to hidre vs
nor wall ne clausure to kepe vs out nor yet elemēt
whiche vnto our wyll / may withstād or annoyne
as to speke of y helth what thig can ther be better

The myrroure of golde.

¶ ii.

to iuste people/ then helth and reſte/ what ſekenes
may aneay? the that ſhall be nere the porty of true
helth/ and in effecte we ought to belue vndoubta-
bly/ to holde and afferme y helth of the lyfe to com-
to be ſo noble/ in corruptyble/ and innouable/ y it
fylleth man with an inſuperable ſwetnes of hel-
the/ whiche ſwetnes can not be reherſed/ ſoothat
all hurtes ſuſpectuous/ and contrarieties/ be they?
coſumed/ Jte in the lyfe to come there is a deſyre
of delyghtes y fylleth and replenyſhet y good peo-
ple with ſuche an inestimable ſwetenes that it is
felte in eueri parte of the body that is to ſay in the
Eyes/ Eares/ Mouthe/ Handes/ fete/ & Harte. w
all the pertis of the body & all the mēbres by order
eche one ſingularly/ and alſo all in one/ ſhal be ful-
fylled with y ſwete dileccio inestimable/ in ſuche
maner/ that eueri one with the prouyſyō and glo-
rye eternall/ ſholbe fulfilled wherfore he is ryght
ignorant of his helthe/ that wyll ſet his thought
his herte/ and his affectyō to the pleasures of this
worlde/ whiche is vyle & ſaylpyng furthermore
they that ſhall be in the ioye eternall ſhall lyue per-
durable not onely the lyfe/ as wordely creatures
deſire here but they ſhall haue ſuch lyfe as is wy-
ten/ that is to knowe the ryght wyſe true people of
god ſhall dwell wth hym and wth ſayntes in pa-
radyſe eternall many other thynges be and ought
to be adioyned to the ſoule/ whiche god hath crea-
ted ſo nobly that is to knowe/ ampte/ ſappens/ con-
corde/ myght/ honour/ aſſuraunce/ and ioye And as

to the fyrste: Sapient: e shall be suche in the lyfe to
come: that the soules shall knowe all thing: what
they wyll/ by the gyfte of almyghty god / whiche
knowith all thingis presente: passed: and to come/
For i that Joye sigulerly eueryche knowith other
And then no thing may be counsaied or hydde: of
what people: of what countrey: or what kynrede
place or work: they haue ben: or exercised in their
lyfe / i suche maner: that by loue: the diuine puilau
ce and faruent dileccio: shall make theim pfyte / in
true & stedfaste loue / as vnited & comuned in one
onely body / of the whiche our lord Ihu criste is
chefe and hede / whiche is the true peace and pfyte
loue / for alle shall loue to gether / the one the other /
as the membes of theyr propre bodies / For thou
shalt loue other as thy selfe / and other shall loue y
as their selfe & thou shalt be haboundant with all
dileccio / as thy true & pure possessio. And theyrfore
beholde and remembre hym that all these thyngis
shall yue vnto the / And so by as wetnes vnable to
be spoken / thou shalt loue hym more then thy self
So shall they be amonge them that be saued seen
suche recoorde that thou shalt not fele or pceyue any
thige contrary to thy wyll we shall be also one onli
body / & one onely soule / wedded to our lord Ihesu
criste and more dyscorde shall they not be amoge
vs: or discencion: then now is in the membes of
one body / & as thou seest & knowest the mouinge of
thyne Ipen: of what pte the one turnith the other
anone after foloweth so shall it be of the / for wher

Myrroure of golde,

lii.

thy wyll shalbe: thou shalbe sodenly / And yet that
more greate is to recyte: the wyll of god shal not
be cōtrary / nor dyuerse to thy wyll / but so as thou
woldest be shall wyll: and his wyll shalbe ferme-
ly thyne / for the hede neruer cōtrayes to the mem-
beres ¶ Consyder then whenne thou shalte haue god
concorded and vnied at thy wyll: thou mayste no
thinge desyre: but at thy wyll it shall be done / for
thou shall haue þe wyll of almyghty god: accordyn-
ge in all thingis to the / Nowe then syth thou may
ite haue so moche in thy possession: thou oughteste
well to be contente and to esteeme in thy selfe: that
that thou then shalbe in assuraunce of lyfe perpetu-
all / whiche shall neuer parte frome the / and be dis-
charged frome all diuersites / for none enemy may
perse this inestimable Joy / nor shall atteyne: for þe
multitude of theym that there be possessed / whiche
be thousande thousandes / and innumerable thou-
sand / that haue frucion and Joye: with one hole
blessednes / in suche cōdiciō: that eueryche of them
takyth delectacion as moche in the weale of other
As in theym selfe. ¶ And furthermore / they enioye
theim in the vision of god / the whiche aboue them
selfe they shall loue / for the whiche thinge it is to
be considered / that syth it is so that the blessed shall
be fulfylled with suche felicitye and Joye: the poore
myserable dampned synners: shalbe on the contra-
rye parte / tourmented with innumerable paynes
For soe as mercy / strength / beaute / lyghtnes / fre-
dome of wyll / shalbe to the right wyse people. So

by the contrarpe: shalbe to the synners/ styrrynge
dredde/ angoure/ sorowe and tourmentis/ with all
maner of paynes / for the perpetuall Joye that the
right wyse shall haue/ shall be to the synners inter
mynable payne and tourmente. ¶ And for to
speke of the sapience of the right wyse / It is to be
vnderstand/ that they knowlege: shalbe to the
augmentacion of Joye / honoure/ and exaltacion.
And to the synners: the knowlege shall be: we
pynges / confusio / dimynishio / and lamentacio /
And of the amitie with the whiche the right wyse
be to gedet bound: yf any porcion of Amitie be in
the dampned. It shall be to the Augmentacion of
their tourmente/ for as moche more as oon hathe
loued an other in vnlesfull loue: The more shall be
their sorowe/ tourmente/ and payne / for they shall
haue discorde with all cretures / and alle shall di
scorde with theim/ ¶ For all disfourmitie and cala
mite: shall folowe them / & shall be geuen to them
suche malediction: that the thyng whiche they de
syre they shall not haue: and alle that they wolde
not haue: they shall haue / And so in steade of good
they shall obtayne perpetuall shame/ and inestima
ble dyspysing/ by the whiche they shalbe withou
ten ende: closed and depryued frome all Joye / and
felicite/ And as the frendes of god their souerayne
creatour: shalbe fermely assured: neuer to lese the
goodis and glorie eternall: So the myserable and
dampned sinners/ shall euer be in desperacion/ for
so moche: as they shall knowe euer to depte frome

the payne sorow & tourment p'durable / & so as the
good shalbe recōpensed with Joye: the euyl shall
haue for their heritage: sorow inestimable / like as
saith the good doctor anselme / all they that by con-
cupiscens of the fleshe passe the y^r dayes in this
wo:ld: haue with theym in cōpany all the deuill
of hell / And saint Augustyne saith to this purpose /
god shall make glad / comforte / & entoy: all p̄felyng-
ys & witt^s of p̄ blessed people / by a spirituall dilec-
tacion / for he is the object of all witt^s / our lord shall
also be a glasse vnto their sighte / an harpe of swet-
nes to their heryng / hunny to their tastinge / Ba-
wme to their smellyng / and a floure to their touchin-
ge / And for so moche god was made man: to then-
de that man shulde holy be blessed in hym: soo that
thin warde vnderstandynge be in the contempla-
cion of his humanitie / & breuely to speke after the
saynge of saint Augustyne & saint Gregory / in the
gloze of heuen there is so greete beaute with Ju-
stice / so moche Joye with eternall lyght: that yf it
were laifull and possible to abyde and lyue there
but oonly the space of one daye. for that: the innu-
merable dayes of this lyfe full of woldy pleasu-
res and aboundaunce of tempall good^s: cught of
very right: to be dispised / for it was not spoken of
a lytell & vntrewe effecte of dauid: saynge on this
wyle / One daye to abide in thy dwellinge place
good lord: is moche better then a thousande in this
miserable lyfe / wherof spekech Saint Barnarde
who in this lyfe maye thynke or conceyue in his

mynde how greate felicitye and pleasure the blef-
syd sayntis haue in heuē fyrst to see almyghty god
to lyue with almyghty god/to be with almyghty
god/whiche doth operacyon in all thynges/and is
aboue all thynges to haue god whiche all is good
And where soeuer is all goodnes/there is mooste
Ioye and myrth/there is also vere p[er]fytte perfec
te charyte/and euerlastinge felawshyp and suertie
to þe same agreeth saynt Augustyne/sayge in this
maner/O Ioye aboue all Ioyes/to see god/whiche
made manne/whiche saued man/whiche glorify-
ed man/and indued hym with the byson of his most
holy face/whiche is the moost hyghe goodnes/the
Ioye of aungelles and of all sayntes saynt Grego-
rye asketh this questiō is not god of soe inestimable
fayrenes þe aungels whiche be seuē tymes
bryghter then the sunne doth desyre to lōke vpon
his moost holy face and to hym in mynster besylly in
greate company/Also saynt Augustyne of þe Ioyes
of heuē speketh on this maner. In heuē is no ma-
ner of malyce there is no maner of myserye of the
fleshe/there is nother wyll/nother power to lyue
or do anyll/but all Ioye and gladnes/all creatu-
res saued/shall haue in possessiō those same Ioyes
felawshypped with aungelles. ¶ Do pore soule
now thou haste harde howe greate the Ioyes of
ryghtwylse people/howe greate gladnes/howe gre-
te clerenes/and howe greate myrth/is in the heuē
ly Cytte/O blessed myrth/O howe mery felicitye
is it/to see the sayntis & to haue god euerlastinge

ly / yf we shulde dayly suffre payne & tormentye
though it were as greate as the paynes of hell so
that it myght haue an ende / to thetente that at y
last we myght see almyghty god in his glory and
to be felawshipped with his sayntes / were it not
worthy and profytable that we shuld suffre them
And in conclusyon to be parte takers of euerlastyng
ge toyes truely / wherfore good soule let vs desyre
of almyghty god that grace / to flee from the com-
pany of them that desyeth inordynate pleasures
of worldy thyngis / and so betterly puttyng a way
the grugeyngis of vnlawfull thoughtes / fro the
secret place of our hartes / & desyrynge inwardly
the loue of the heuenly company we maye tourne
vnto the celest pall Cyttye / wherof we be wyrtte &
decreed to the Cyttyzys / & parte takers / lyke vnto
sayntis / & the householde seruauntis of god and
ryght inherytours of cryst and after this p'sent lyf
to come and be with hym in euerlastyng ge toye per
aducture some wyll aske this questyon how this
myght be done & by what manere of meanes / To
this it is answered on this wyse / Every thyng to
be done is in the free wyll of hym that shall doo it
So it is in our free wyll / whether we wyll desyre
to haue the kyngedome of heuen or not / yf thou
wyll aske what is the pryce of the kyngdom of he-
uen truely none other but thy selfe gyue thy self to
it by good werkis in this worlde & wout doubt
thou shalt haue it Cryst gaue hym selfe to suffre
passyon to thetente that thou shuldest be parte ta-

ker of the kyngdome of heuen/ geue thy selfe to hym
and shalte haue his kyngdome. And in any wyse
so lette noo synne abyde in thy mortall bodye/

O wretched and synfull soule/ of this excellent
Joyes wherin the saintes and cholen people of god
shall Joye euerlastyng in the kyngdome of heuen
can not moue and styre the by penaunce and ver-
tuous doings to comye by the grace of god/ to
the saide kyngdome of heuen: I wylle aduise the
feare: quake/ and consider with greate drede: the
miserable condicions & penalittes of hell/ the cotype
of the deuyll / that by þe feare & drede of them: thou
mayt ryle agayn from synne & be tournd vnto thy
lorde god with all thy harte / Of the whiche pay-
nes is to be knowen: that lyke as the soules that
be dampned hath diuersitie of synnes: so lyke wyse
is to the diuersitie of paynes / wherof speketh the
saint Gregore on this wise / Don fyre of hell is to
be beleued/ but it breneth not all synners in lyke ma-
ner / For eueryche one of them according to the gre-
uousnes of their synnes: shall suffre cōdigne pay-
ne / as by oon fyre: chaffe is brent/ woode is brent &
Iron is brente: but not by oon maner / The fyre of
hell is so flamed in & kendeled by the Ire & wrath
of the euerlastyng Iuge: that it shall neuer be que-
shed/ butte dure euerlastyng / wherof it is spoken
of Iob the .xxi. chapitoure / the fyre of hell shall de-
uoure the ym that be dampned whiche shall neuer
be quenched.

Of the sharpnes of the fyre
of hell spekyth Saynt Sebastiane / to whome any

Angell appered sainge on this maner / this mate-
riall fyre whiche we see and ble Dayl y is no mo-
re vnto the fyre of hell: then is the fyre payntid bp-
pon a wall lyke vnto the sayde sensible and bluall
fyre / ¶ And Ildozē saithe / that in hell shall be
a certayne vision of a derke and obscure lyght: by
the whiche they that be dampned: may se in what
maner of wyse: they suffre payne / but noo thynge
by the wyche: they maye Joye / And the dampned
spytis shall see there in payne with the ym: tho-
se people whiche they loued iordinatly i this worl-
de to thētete that lyke wyse as they had wordely
pleasure iordinatly to gether: soo they shall suffer
payne euerlastynge in hell here may a question be
asked whether that the dāpned spyt may se the
glozy of saint / to the whiche answereyth saint Gre-
goze: In an omelie of the riche man that sette all
his felicitye and pleasure i eatynge and drinkynge
And iordinate apparell / saynge on this wyse / It
is to be beleued that byfore the rewarde of thertre-
me Jugement of god: the vnrigh wyse people do
see the right wyse people in reste and quietenes /
and / seynge the ym in Joye: they be not oonly cru-
cified by their owne payne: but also they be crucifi-
ed by the sight of them in Joye / ¶ The right wyse
people and they that be saued se the al waye the vn-
right wyse & dampned soules / to thētēt y theire
Joye may encrease / for why: they beholde the in-
tollerable payne whiche by the greate grace and
mercy of god: they haue auoyded and escaped.

¶ And for so moche they geue more thank yng^s but
to their creatour and maker: In how muche they
se þ payne i other: whiche they shuld haue sufferd:
yf they had doon as they dyd: and made noo satis-
faccion byfore they departed this miserable worl-
de/ And as the same saint Gregoꝝ saith i an other
place. The open payne of theym that be repꝛeued
of god dooth not frustrate nother hurte the blisse
of theym that be saued/ foz why: there shalbe noo
compassion of misery/ and the Joy of those blessed
soules maye in noo wyse be made lesse/ ¶ And all
though those blessed soules be merciful of their na-
ture: neuethelisse they be soo Joynd together in
so greate right wylnes: that in no wyse they may
be mooued to be dampned soules with any com-
passyon oꝝ pytpe / And more ouer it is added: that
then the misery of the yꝛ childer/ of theyꝛ fader and
moder/ and of theyꝛ wyues: shall not make the ble-
syd soules to be soꝝꝛe / the dampned spꝛetys byfore
the daye of Jugemente shall see the blessed creatu-
res/ not in that maner wyse to knowe their Joye
what it is: but only they shall knowe theym to be
in a Joye vnhabable to be tolde / And by that syght:
they shall soꝛe be crucified/ greatly Inuyng: the
greate selecitie of blessed soules/ by the sight of the
godhede/ of the whiche sight: the dampned spꝛetys
shalbe depꝛiued / and their payne shalbe in no wy-
se minished but i created / bycause they shall haue
in mynde the Joye of the blessed creatures whi-
che Joye they dyd see in the Jugemente oꝝ byfore.

Myrroure of golde.

¶ I.

the Iugemente / and that shall be to the ym greate
tourmentry and payne / And mozeouer they shal be
scorged in that they shall see the ym selfe to be repu-
ted and taken as vnworthy: to see to Joye why-
che the holy saint doth see cōtynually / A question
maye be asked whether the dampned soules may
see and knowe what is done in this world / to this
Saynt Gregoꝝ treatinge vpon this terte Jobe
the .ix. chapitour. ¶ They doo vnderstande whe-
ther their chyldren be noble / oꝝ vnnoble: saythe oon
this manere / they that be aloue in this worlde
knowe not where the soules be of the ym that be
deade / so lyke wyse: they that be deade knowe not
the disposicion of the ym: whiche be left on the erth
For the lyfe of the soule is farre frome the lyfe of
the fleshe / Neuerthelesse it is to be known: that
they whiche haue the inwarde knolegge of the cle-
renesse of god: maye in noo wyse be ignorant of
outwarde effectis oꝝ dedis / ¶ And for this cause
it is to be thought that the good people in heuen:
doth see what is done amongis erthely creatures
in the worlde / ¶ And not the dampned people / per-
chaunce thou wyll saye the Joye of the soules that
be saued: is a greate waye farther frome the sou-
les that be dampned: then the acētis and dedes of
the worlde / wherfore they myght see soner the de-
dis of the worlde: then the Joyes of blessed soules /
It is answered oon this wyse / that those thingis
whiche be done in the worlde: maye not greue oꝝ
hete the dampned soules noo thyng so moche yf

they might se them: as the beholdinge of the Joye
that the blessed soules be in.

Therfore they be not shewed to the ym/visibly/
They be the iustitice of god suche thing, that
maye increase moost their sorowe but noo thyng
that shulde be to the y^r Joye or comfote. Some p-
aaventure wolde aske thys questyon whether the
dampned soules in hell: wolde that every crea-
ture shulde be dampned as they be. To this maye
be answered / that lyke as pertyght charite is con-
venient and accordyng / euer to be with the holy
soules: So amonges the dampned soules: shall e-
uer be ptyght hate & enuie / then thus / The holy &
blessed soules shall euer Joye in all good dedes: &
on the cōtrary: the dampned shalbe loy for every
good dede / The consideringe of the Joye & felicitye
of saint: is to them great affecciō / Therfore they
wold all good peple shuld be dāpned / The enuy of
them shalbe so great: that be y^e in eternall payne
they shall Inuy: the Joye of the y^r neighbours that
be saued / and of them with whome / they haue ben
conuersaunte in this worlde / A questyon myght
be moued whether the dampned soules wolde ha-
ue their neighbours acquayntaūce dampned with
theym as well as alle other: It maye be answered
thus / that they be not so enuyous to their acquan-
taunce or neighbours: with whome they haue com-
mited and vlyd sensual pleasures and delyghtis
in the worlde: as they be to allo ther / wyllyng to
haue them dampned as they be / for this cause.

My route of golde.

3.ii.

If there companions shulde be dampned as they
be: they: trybulacyon shulde be encreased accorde-
tally in so moche as they that be dampned were
parte takers with theire acquayntaunce of the yre
pleasures and vycious concupyscence of the yre ple-
asures and vycious concupyscence in the worlde.
they must of equitie be parte takers of the yre pay-
ne & so shulde they not onely suffre sorowe for ther
owne gylte but also for the gylte of the yre fellows
and acquayntaunce. An example is put of the da-
ned ryche man. Whiche be ynge in payne eternall
desyred that his brythre a lyue myght haue know-
leyge what payne he endured to the intent they my-
ght haue grace to saue them selfe for if they shul-
de be dampned with hym whiche was the cause
of the yre mysdoynge in this worlde his payne shul-
de be increased for he shoulde suffre with the ym-
pte of the yre payne & thought by the multitude of
dampned soules the payne of eche one of them sin-
gularie is icreased yet theire enuy and hatred is
so greate that they couyt more to suffre trybulacy-
on and tourmentye with a great multitude the
with one alone for it is a comon sayenge wret-
ches be glade and desyrous to haue felawshyp in
payne. A question myght be moued whether they
that be ded namely that be dampned may know
or haue any remembraunce of those thynges that
they had knowlege of in the worlde To this may
be sayd that in the dampned soules shall be acōsp-
eracyon of thynges whiche they dyd know before

And that knowlege or consyderacyon/shall be as
a matervall cause of theyr sorow/ And nothyng of
loue nor cōforte/ They shall also cōsyder the synes
that they haue comytted/ wherfore they be damp
ned/ & they shall haue in remembraunce the good
dedes/ whiche they myght haue done/ and wolde
not/ And for bothe they shall suffre payne/ farther
more in hell shall be two dyuers paynes one is cal
led pena dānt whiche is the wantige of the syght
of god/ the other is called pena Sensus/ whiche
cryst toucheth in a gospel of mathe we the. vii. cha
pytaur saynge euery tree that beareth noo good
fruyte shall be cure doone and caste in to the fyre.
Of the payne whiche is called pena Sensus/ spe
keth saynt Gregoꝝ vppō the gospel of mathe w p.
xiii. Chapytour The dampned soule shall be cast
oute into the outwarde derkenesse. this sayd pena
sensus hath many dyuersytees of kyndes & as
I thynke innuimcrable sum of the be the wed and
spoken of in this wyle/ in hell shall be colde vnha
ble to be overcomen/ fyre neuer to be quenched
woundes that be immortall intollerable styke/ der
henes palpable/ scorges of deuylles the horryble
syght of deuylles the confusyō of synnes/ and dys
payre of all goodnes The dāned soules shall be ful
of euery sorowe and heynes/ They shall also ha
ue continuall wepyng in theyr eyes gnawynge
in theyr tethe styke in their nose threles waypynge
and crynges in their bowes/ ferefulnes in theyr
eares Bandes vppō ther handes & fete/ And a co

Myrrour of golde.

l.iii.

If there companions shulde be dampned as they
be the y^e tribulacyon shulde be encreased accorde-
tally in so moche as they that be dampned were
parte takers with theire acquayntaunce of the y^e
pleasures and vycious concupyscence of the y^e ple-
asures and vycious concupyscence in the worlde.
they must of equitie be parte takers of the y^e pay-
ne & so shulde they not onely suffre sorowe for ther
owne gylte but also for the gylte of the y^e fellows
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ned ryche man. Whiche beynge in payne eternall
desyred that his b^ethre a lyue myght haue know-
leyge what payne he endured to the intent they my-
ghte haue grace to saue them selfe for if they shul-
de be dampned with hym whiche was the cause
of the y^e in y^e doynge in this worlde his payne shul-
de be increased for he shoulde suffre with the y^e
p^{te} of the y^e payne & thought by the multitude of
dampned soules the payne of eche one of them sin-
gularie is icreased yet theire enuy and hatred is
so greate that they couyt more to suffre tribulacy-
on and tourmentrye with a great multitude the
with one alone for it is a comon sayenge wret-
ches be glade and desyrous to haue felawshyp in
payne. A question myght be moued whether they
that be ded namely that be dampned may know
or haue any remembraunce of thole thynges that
they had knowlege of in the worlde To this may
besayd that in the dampned soules shall be acōfy-
deracyon of th^e p^{es} whiche they dyd know before

And that knowlege or consyderacyon shall be as
a materpall cause of theyr sorow And nothyng of
loue nor cōforte. They shall also cōsyder the synes
that they haue cōmytted/ wherfore they be damp
ned/ & they shall haue in remembraunce the good
dedes/ whiche they myght haue done/ and wolde
not/ And for bothe they shall suffre payne/ farther
more in hell shall be two dyuers paynes one is cal
led pena dānt whiche is the wantige of the syght
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xiii. Chapytour The dampned soule shall be cast
oute into the outwarde derkenesse. this sayd pena
sensus hathe many dyuersytees of kyndes & as
I thynke innumerable sum of the be shewed and
spoken of in this wyle/ in hell shall be colde vnha
ble to be ouercomen/ fyre neuer to be quenched
wornes that be immortall intollerable stynke/ der
kenes palpable/ scorges of deuylles the horryble
syght of deuylles the confusyō of synnes/ and dys
payre of all goodnes The dāned soules shall be ful
of euery sorowe and heynes/ They shall also ha
ue contynual wepyng in theyr Eyes gnawynge
in theyr tethe stynke in their nose thieles waspynge
and cypenges in their bowes/ ferefulnes in theyr
faces Bandes vppō ther handes & fete/ And a co

Myrrour of golde.

l.iii.

eternall fyre and heat: in all theyre members wher
of a certayne doctour spekith on this maner / hell
is a deadly ditch or pytte: heaped full of all paynes
& wretchednes / And as it is wrytten in p. xiii. cha
pitour of ysaie / every dampned soule shalbe fea
red of other / Their facis and countenaunce shalbe
flamyng as fyre / It is wrytten in the .ii. chapitour
of Baruch / p. their facis shalbe blacke of the smoke
and accordyng to the same: it is spoken in the .ii.
chapitour of Iohell / All the facis of synners shalbe
toured as blacke as a pottle / Also the sharpenes of
the paynes of hell maye be / considered by the we
pyng and gnawynge / of teeth by the desire of deeth
By the eatynge of their tungen and by the blasphe
myng of their maker with / manye other that be
there to come: As it is open in manye places of scrip
ture / wherof it is wrytten in the appocalippes the
xix. chapitour on this wyse / For the greate and in
tolerable sorowe: they dydeate their owne tungen
and blasphemed god of heven: for their woundes
& tribulacions / The sharpnes of their payne shall
be so great: p. they shall dispise lyfe whiche is na
turally desired of every creature: & desireth deeth
that every creature naturly doth flee / ¶ As it is
wrytten in the appocalippis the .ix. chapitour / In
thos fearefull dayes and atte that fearefull tyme:
men shall seke deeth: whiche they shalle not fynde /
they shalle desire to dye: and deeth shall flee frome
them / saint Celsostome saith on this maner / what
shall we doo there: what shall we answer: what

te no thyng is but gnashynge of teeth / howlynge
And weppynge / noo helpe to be gotten / to late to be
penaunce / On euery syde & in euery pte bered inces-
sauntly with paynes intollerable / And neuer to ha-
ue any parte of solace. ¶ There shall no creature
appere before oure Ipen / but onely the mynisters
and tourmentours of hell / to mynister paynes in
euery syde / and that worst is of all / there shall be
no cōforte of the yer nother of syght. O good lord
what feare shall be to them that shall suffre these
paynes / what brekynge of bowellis what crushynge
of membris / what & howe many dyuers cruce-
fyngez shall be in euery senceyble parte of bodye &
soule / truely no creature maye expresse by any me-
ne / Saynt Crisostome spekynge of the losse of the
syght of god whiche is called pena damni sayth
these wordes perauenture sum & many folke doo
thynke no payne to greate of these forsayd paynes
yf they myght escape the daunger of hell but I call
moche more greuous paynes than hell / to be remo-
uyd excludid and cast oute / frome the grace of god
frome all goodnes prepared and made redye for
good and holy peoplt / And mooste of all / the priua-
cyon and lacke of the syght of god / to be hated of cri-
ste / and to her of hym this ferefull worde / I know
you notte / Forsothe it is better a thousande tymes
to suffre lychtenynge / thenne to see that blesyd
lorde full of mekenes and pte agaynst vs as our
aduersarpe / And to suffre the Ipen of all trāquil-
lyte and reste to beholde vs. ¶ O meke soune of

god/ we beseeche the/ lette vs not suffre the yse pay-
nes/ nother haue in experyence/ the intollerable
and horryble tourmentrye/ woo shall be to vs that
thynke not nothere haue any remembraunce of
theyse fore sayd paynes. ¶ For we doo nowe as
menne that by neglygence/ and thinketh them self
sure/ takynge noo hede of bodye nor soule. But go-
eth without let/ in to the sayd paynes of hell pera-
uenture summe manne wyll saye that it semethe
god to be vnrtyght wylse/ for man is punysshed eter-
nally for one deadly synne done in one houre/ sayte
Gregorye asketh the sayde questyon/ and gyueth
solucyō to it on this manere. Almyghty god whi-
che is a strayghte Iuge/ dooth not consyder the
wordes of men onely/ but also he payseth y herres.
¶ And so it is that yf the wycked people myghte
lyue in this worlde euer/ they woulde perseuerat-
ly contynue in theyr wickednesse/ and neuer a-
mende theym selfe. ¶ For truly they that neuer
wyll leaue synne/ sheweth and despyeth alwaye
to lyue in synne. ¶ They fore it longeth to the gre-
ate rpyghtwysenes of god/ too punyshe theym by
eternall payne/ whiche in this lyfe woulde neuer
be out of synne. ¶ And that none ende of payne be
gyuen too the synfull creature/ that whyles he
lyued in this worlde woulde haue noone ende of
synne. ¶ And other reason why that one deadly
synne byndeth a manne to eternall payne may be
taken consyderynge hym to whome the offence is
done whiche is the god of all goodnes and myght

Therfore the offence done : is worthy eternall
payne / for as aristotill saith i the. vii. of his ethic.
In ho we moche the pson is greater indigne to
whome the offence o: trespase is done : so moche
more it ought to be punysshed / and Crisostome ac-
cordinge to the same saith / An Iniure o: wronge
done to a persone : is to be considered as the perso-
ne is / A lytell offence done to a great persone indig-
nite is great / And great cryme comytted to a sym-
ple bodye is comytted but as a lytell faulte / O my
dere and welbeloued frende : knowynge and ofte
remembrynge in thynne harte thes paynes byfore
reherfed besely take hede & see : for y helth of thyn
sowne soule / And euer beholde inwardly the grea-
te paynes of hell to be beleued / Consider in thy self
what thing be profitable and holsome to thy sou-
le / whether it is better to weyle / to besorpe / and of-
ten to aske mercy for thy synes in this world : than
to wepe euerlastynge fyre / without remedye o:
profite / thou shalt deserue i short tyme of this worl-
de : yf thou wyll / by penaunce and sorow we for thy
synnes : forgenenes / & euerlasting comforte. Ther-
fore be sorpy for thy synes here i this lytell tyme : to
thentente y may hereafter be deliuered frome the
sorrowe euerlastynge / Make thy selfe in this worl-
de : that peraduenture thou be not made meke in
the paynes of hell / and be caste in to the fyre unha-
ble to be quenched Blesyd is that creature that in
this worlde hatyth and makyth hym selfe redy to
be foude hable at the daye of Iugement : with the

people that be worthy to be saued / And wretched
is that creature whiche by his synne hath made
hym selfe vnhabable to haue the glorie of oure lord /
At the houre of the daye of Iudgement by the power
of god: the cloudes shall take vpp to heuen: body
and soule of the ym that be saued / And the deuellis
shall take bodye and soule of the dampned crea-
tures: Cast ynge the ym in to the fornaie the of byt-
tyngge fyre of hell. ¶ Who shall geue to myne
heade a great portion of water: and to myne feet
the founteyn of lyes: beselye I praye out: that I
in y selfe maye: daye and nyght beseechynge
oure lord I be not founde vnstable in houre of his
commynge: And that I maye deserue: not to here
the fearefull sentenche / of oure lord / whenne he
shall saye: Go for me: ye that hath ben the doers
of wretchednesse / I knowe not what ye be / whiche
oure lord Ihesu Criste: tourne awaye frome vs
that leueth and reigneth for euermore. Amen.

¶ Imprinted at london in Fleetestrete / at the
signe of the Sone / by Wynken de worde.

¶ Here endeth the Myrroure of golde.

In the .xxix. day of Marche the yere of
oure Lord a. M. D. and .xii.



